Aqeedatul Tahawi

Translated by:
Afzal Hoosen Elias (Mufti)

By:
Moulana Qari Muhammad Tayyib (A.R)



ZAM ZAM PUBLISHERS

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Contents

Foreward

All praise is due only to Allaah. We laud Him and beseech His aid and beg forgiveness only from Him and believe in Him and rely solely on Him. We seek salvation in Him from the evils of our inner selves and the vices of our actions. There is none to misguide one whom Allaah intends to guide. I bear witness that there is no one worthy of worship but Allaah, the One who has no partner. I also testify that Hadhrat Muhammad ﷺ is the faithful servant and the Last Rasul of Allaah. May Allaah Ta'ala's mercy be on him, his family and his Sahabaah (Radia Allahu Anhum Ajmaeen) and may He bless them and raise their status.

By the Grace of Allaah the translation of "Aqaaidul Tahawi," with the excellent commentary by Hadhrat Muhammad Qari Tayyob (A.R) is in your hands. We have included :-
Information on Imaam Tahawi (A.R);
Brief History on Qari Tayyob (A.R);
Used our "Quraan Made Easy" translation basics for the Ayats;
Inserted the necessary Quraanic reference which are not present in the original ;

We have made the translation easy to follow and simple to understand. Also creating further sub - divisions in the text format to enable readers to follow through systematically. Example, if the text has 3 points with 3 separate commentaries, we tried as far as possible were practical to separate the 3 point text into 1 point beneath which the relative respective commentary follows.
This work with it commentary from the Quraan, Ahadeeth and sound logically elucidation should be utilized as a standard text book for higher learning.

The current deviant sects and ideologies when examined carefully will reveal that actually and in reality these are but the off shoots and siblings of the older by-gone false concepts of the confused sects which have been mentioned both in the text (matn) and its valuable commentary. One who studies properly and diligently will be able face and answer the objections, challenges, misgivings and false interpretations of the current flood of "Baatil" (erroneous) sects, which are misled and mis-leading.

We make duaa for all who brought this dynamic work to see the light of the day.

We request readers not to forget us in their duaas.

Allaah guides whomsoever He wants towards the Haqq.

A. H. Elias (Mufti)
1426/ 2005.

Imaam Al Tahawi

Imaam Abu Ja'far al Tahawi (239 – 321) can be said to represent the creed of both Ash'aris and Maturidis, especially the latter, as he was also following the Hanafi Madhab.

Imaam Abu Ja'far Ahmad ibn Muhammad al -Azdi, known as Imaam Tahawi after his birthplace in Egypt, is among the most outstanding authorities of the Islaamic world on Hadith and jurisprudence (fiqh). He lived at a time when both the direct and indirect disciples of the Four Imaams of law were teaching and practicing. This period was the greatest age of Hadith and fiqh studies, and Imaam Tahawi studied with all the living authorities of the day. Al Badr al Ayni said that Imaam Tahawi was 12 when Ahmad passed away, 27 when Bukhari passed away, 32 when Muslim passed away, 44 when Ibn Majah passed away, 46 when Abu Dawood passed away, 50 when Tirmidhi passed away, 74 when Nis'aa passed away. Kawthari relates this and adds the consensus of scholars that Tahawi allied in himself in the two knowledge's of Hadith and fiqh, a consensus that included, among others, al – Ayni and al – Dhahabi. Ibn Kathir says in his notice on Tahawi in "Al Bidaya wa al Nihaya:" "He is one of the trustworthy narrators of established reliability and one of the massive memorizes of Hadith." Kawthari states: "No – one disregards Tahawi's knowledge of the defective Hadith except someone whose own defects have no remedy, and may Allaah protect us from such."

Tahawi began his studies with his maternal uncle Isma'il ibn Yahya al Muzani, a leading disciple of Imam Shafi'i. However, Tahawi felt instinctively drawn to the corpus of Imaam Abu Hanifa's works. Indeed, he has seen his uncle and teacher turning to

the works of Hanafi scholars to resolve thorny issues of fiqh, drawing heavily on the writing of Abu Hanifa's two leading companions, Muhammad Ibn al- Hasan al Shaybani and Abu Yusuf, who had codified Hanafi fiqh. This led him to devote his whole attention to studying the Hanafi works and he eventually joined the Hanafi school. He now stands out not only as a prominent follower of that Hanafi school but, in view of his vast erudition and remarkable powers of assimilation, as one of its leading scholars. His monumental scholarly works, such as "Sharh Ma'ami al - athar" and "Mushkil al - athar" are encyclopedic in scope and have long been regarded as indispensable for training students of fiqh. He was in fact a mujtahid across the board and was thoroughly familiar with the fiqh of all four shools, as stated by Ibn 'Abd al - Barr and related by Kawthari, and as shown by Tahawi's own work on comparative law entitled "Ikhtilaf al fuqaha."

Tahawi's "Doctrine" (al- Aqida), though small in size, is a basic text for all times, listing what a Muslim must know and believe and inwardly comprehend. There is consensus among the Companions, the Successors and all the leading Islaamic authorities such as the four Imaam and their authoritative followers on the doctrines enumerated in this work, which are entirely derived from the undisputed primary sources of Deen, the Noble Quraan and the confirmed Hadith. Being a text in Islaamic doctrine, this work sums up the arguments set forth in those two sources to define sound belief, and likewise, the arguments advanced in refuting the views of sects that have deviated from the Sunnah.

As regards the sects mentioned in this work, familiarity with Islaamic history up to the time of Imaam Tahawi would be quite helpful. More or less veiled references to sects such as the Mu'tazila, the Jahmiyya, the Karramiyya, the Qadariyya, and the

Jabariyya are found in the work. It also contains allusions to other views considered unorthodox and deviant from the way of Ahl al Sunnah. There is an explicit reference in the work to the controversy on the creation of the Quraan in the times of al - Ma'mun and others.

While the permanent relevance of the statements of belief in the "Aqida" are obvious, the historical weight and point of certain of these statements can be properly appreciated only if the work is used as a text for study under the guidance of some learned person able to elucidate its arguments fully, with reference to the intellectual and historical background of the sects refuted in the work. Since the present book is intended exactly as one such aid towards understanding the details of Islaamic belief with clarity, it is hoped that the quotation of the entire text of Tahawi's "Doctrine," which we consider as the doctrine of Ahl al Sunna wa al Jamaa'a, will be of benefit to the reader. And may Allah grant us a true understanding of faith and count us among those described by Nabi ﷺ as the Saved Group. Kawthari, Maqdat L 500

The original author, Al Tahwi, was a scholar of Hadith and a jurist. He was born in 293 in Egypt. His mentor was his uncle Isma'il b. Yahya al Muzani who was one of the most learned disciple of Imam Shafi. However, subsequently, Tahawi parted ways with his uncle to adopt the Hanafiyy school of thought, although that did not prevent him from differing with certain opinions of Imaam Abu Hanifah himself in preference of opinions of others.

Tahawi also studied under various Hadith scholars whose number reaches three hundred. Understandably, several scholars of repute have showered praise on Tahawi. Ibn Yunus said: "Tahawi was a trustworthy, well-known, intelligent scholar

who was not succeeded by a scholar of his stature." This single opinion should suffice since the opinions of Ibn Yunus are considered to be well deliberated statements of fact, especially when he is talking about scholars of Egyptian origin.

Nonetheless, Dhahabi too has stated in his "Tarikh al Kabir" that Al Tahawi was an outstanding, intelligent scholar of repute. Ibn Kathir has said about him in his "Al Bidayah wa al Nihayah" that "he was one of the most brilliant and trustworthy scholars of Hadith."

The outstanding qualities of his writings are a thorough research, abundance of material and an attractive manner of presentation.

One of his works is "Aqidah al Tahawiyyah," which is in the hands of the reader. The textual material, although a short discourse, is compressed with meaning. It follows the methodology of the pious predecessors and is framed in words that can neither be easily misinterpreted nor will soon empty out their meaning to become sterile.

Another of his book is "Ma ani al Athar." This is a collection of essays of legal nature where he states a rule and then substantiates it with the help of various evidence. In the course of discussions he also takes up those legal matters over which disagreement prevailed among the jurists, presenting various points of view and then, finally, states his own preference. This work inculcates in the reader a capacity for research and higher learning, raising his intellectual capabilities.

Another of his works is "Mushkil al Athar" in which he presents such traditions of the Nabi, on whom be peace, that seem to contradict each other. He endeavors, with great success, to show how they could be reconciled.

Yet another of his works is "Mukhtasar fi al Fiqh Ala Furu al Hanafiyyah" which deals with certain derivative principles of Law.

Besides these published works there are several others to his credit.

He passed away in 321 AH. May Allaah be pleased with him.

M. R. Attique
Toronto, Canada.

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Moulana Qari Muhammad Tayyib (A.R).

Birth

Moulana Muhammad Ahmad Qasimi (R.A) (1346 AH), the son of Moulana Qasim Nanotwi (R.A) was a great scholar of Islaam. He was the principal of Darul Ulum Deoband for forty years. Initially he has two sons and a daughter who passed away in their infancy. Thereafter, for a long period, he had no offspring. The elders of Darul Ulum were concerned because they wanted the progeny of Moulana Qasim Nanotwi (R.A) to continue. Moulana Abdus Sami (R.A) an ustadh at Darul Ulum, said that Sheikhul Hind (R.A) called him one day and told him to go to Fatehpur to a saint whose du'as were accepted to supplicate for Moulana Muhammad Ahmad (R.A). Moulana Abdus Sami (R.A) did as he was requested. The saint asked him to come the next day.

When Moulana Abdus Sami (R.A) went to see him the next day, the saint said that he had supplicated and that his du'ad had been accepted. He also remarked that he was given the glad tiding that Moulana Muhammad Ahmad (R.A) would have a son who would become a Hafiz, Qari, Alim and a Haji. The du'a manifested itself in the form of Qari Muhammad Tayyib (R.A) who was born in Jumadath Thaniyah 1315 AH (1897) in Deoband. His ancestral tree links up with Sayyidina Abu Bakr ﷺ. His grandfather, Hujjatul Islaam, Moulana Muhammad Qasim Nanotwi (R.A) was a famous saint and scholar of the Islaamic world who laid the foundation of Darul Uloom Deoband in 1867.

Education

Qari Tayyib (A.R) was admitted to Darul Uloom in 1322 AH . All the great elders attended his admission ceremony where Bismillaah was recited to commence his education. He was seven years old at the time. Qari Abdul Wahid Khan Illahabadi (A.R) was chosen for the task of teaching him the recitation of the Noble Quraan. He completed memorizing the Quraan at the tender age of eleven in 1326 A. He had a loud and melodious voice from his youth and the teachers would listen with great enthuthiasm to his recitation. Moulana Rashid Ahmad Gangohi (A.R) used to call him to recite the Quraan. Hadhrat Gangohi (A.R) was extremely pleased with his recitation and would make plenty of du'as for him.

From amongst his mentors were 'Allamah Kashmiri, Mufti Azizur Rahmaan Uthmaani, Moulana Habibur Rahmaan, Allamah Shabbir Ahmad Uthmani and Moulana Asghar Husain (A.R). Qari Tayyib (A.R) said that he procured the enthusiasm for Hadith from his father who had an expert ability in explanations. He obtained the ability to explain the meanings of the Ahadeeth from Allamah Kashmiri (A.R) and the style of expressing the laws (Mas'aail) from Allaamah Shabir Ahmad Uthmani (A.R) who was most eloquent. He qualified in 1337 AH (1918).

Qari Tayyib (A.R) also had an interest in self defence and military tactics which he learnt from a pious saint Amir Shah Khan.

Spirituality

In 1339 AH he took ba'yah (pledge of allegiance) at the hands of Sheikhul Hind (A.R) when the latter was just released from Malta. Sheikhul Hind (A.R) passed away five months later. Qari Tayyib (A.R) then turned to Allamah Kashmiri (A.R) for spiritual guidance. The

latter did not make Qari Tayyib (A.R) take bay'ah but continued guiding him. Moulana Habibur Rahmaan Uthmani (A.R) suggested to Qari Tayyib (A.R) to take bay'ah at the hands of Hadhrat Thanwi (A.R), which he did. In 1350 AH Hakimul Ummat, Hadhrat Thanwi (A.R) conferred the mantle of Khilafat on him.

Services to Deen.

When Qari Tayyib (A.R) first went to Bombay, the Ahle Bid'ah (innovators) spread allegations against him and labeled him the worst kafir since he was related to all the elders of Deoband due to being their student or being related to them. Coincidentally, when he delivered a talk, more than 30 000 people attended it. He spoke for approximately three hours and in this while completely over whelmed the audience. After this speech, he was invited to all parts of Bombay to deliver talks especially in areas where the opponents were very vociferous against the Ulama e Deoband. This series of talks lasted for 29 days. Large crowds attended his talks and Moulana Ibrahim Balyawi (A.R) conferred the title of "Fatih Bombay" (the conqueror of Bombay) to Qari Tayyib.

The condition of the people of Bombay before this was such that if any Deobandi Alim visited any Masjid, they would wash the Masjid after his departure. After Qari Tayyib's programmes, the people who pointed a pistol at Moulana Abdush Shakur (A.R) threateningly, now took Bay'ah at the hands of Qari Tayyib (A.R) and repented from all their evil acts.

He was appointed the vice chancellor of Darul Uloom in 1341 AH during his teaching days. Then in 1348 AH he was appointed the chancellor. During his tenure as the chancellor, Darul Ulum progressed tremendously.

Besides his service to Deen in the form of teaching, he was an outstanding orator. His talks became popular from his student days. He could easily speak on any Islaamic subject no matter how intricate for two to three hours without any hesitation. His specialty was in unveiling the secrets of Shariah.

From among his contemporaries were Mufti Shafi (A.R), Allamah Idris Kandhelwi (A.R) and Moulana Badre Alam Mirthi (A.R).

He penned many works some of which are: "Science and Islaam," "Talimate Islaam," "The Philosophy of Salah" and "Tarikh Darul Ulum Deoband." His "Mawaa'iz" and "Majaalis" have also been published.

Demise

During his last hours, Mufti Sa'id Ahmad and Moulana Salim were present. Qari Tayyib (R.A) was completely at ease. There was no sign of any tension on him nor was there any groaning. Moulana Muhammad Ishaq (A.R), the proprietor of Kutub Khanah Rahimiyah came during the final moments when Hakim Mahmud was asking Qari Tayyib (A.R) about his condition and the latter was replying. This indicated that he was at some ease. Hakim Mahmud placed his hand on Qari Tayyib's stomach to make a diagnosis. The latter breathed for about one and a half minutes and then passed away. The people that were present did not even realize that he had left this world. This was in the month of Shawwaal 1403 AH (July 1983).

AQEEDATUT TAHAAWI

"We say about Allaah's Unity [1] believing - by Allaah's help [2] - that Allaah is One [3]"

1). The Author begins with Towheed, because it is the first tenet from amongst the tenets of Islaam, and it is the first fundamental from amongst the fundamentals of Islaam and Belief. It is the first thing that is binding upon a (mature) believer, and it is the first Da`wat (invitation) of all the Ambiyaa عليهم السلام to their respective nations, era after era, age after age. To such an extent that Allaah Subhaanahu Wata`ala had firstly testified to this Himself, secondly, the angels have testified to this and thirdly, the knowledgeable ones have testified to this.

Allaah Ta`ala states in the Qur`aan:

"**Allaah is Witness** (He clearly proves to His creation) **that there is no Ilaah but Him and the angels and men of knowledge** (are also witnesses to this, as proven by their worship and glorification). (Allaah is always) **Maintaining** (His creation) **with justice** (wisdom and sound judgement). **There is no Ilaah but Him The Mighty, The Wise.**" [Surah Aal Imraan, verse 18]

And then The Seal of all Ambiyaa ﷺ was most knowledgeable about the Kalimah of Towheed. Allaah Ta`ala says:

Know well that none is worthy of worship but Allaah and seek forgiveness for your shortcomings and for the Mu'mineen men and women. [Surah Muhammad ﷺ, verse 19]

And then Allaah Ta`ala mentions the word *"Anna" (Surely / Indeed l without doubt)*, which He had revealed to all His Ambiyaa. This is the word of certainty.
He says:

We sent revelation to every Rasool before you *(O Muhammad ﷺ, telling them)* ***that, "Without doubt there is no Ilaah but Me, so worship Me only."*** (Surah Ambiyaa, verse 25)

Hence, Towheed, was the Deen of all the Ambiyaa, and it was the way of the predecessors and the latter generations, from amongst the truthful and pious ones, may Allaah Ta`ala's peace and salutations be upon all of them.

2). Holding on firmly to the words of Allaah Ta`ala: "My ability is only from Allaah. Only on Him do I rely and only to Him do I turn." (Surah Hood, verse 88)

3). As Allaah Ta`ala says: "He is Pure, and He is Allaah, the One, the Omnipotent." (Surah Zumar, verse 4)
And as Allaah Ta`ala says: **"Our Ilaah and your Ilaah is One and** (therefore) **we surrender** (Only) **to Him** (to His commands)**."** (Surah Ankaboot, verse 46)

This is for certainty (that Allaah is One), however, as a negation (of any other deity), Allaah Ta`ala mentions: ***If there were other Aaliha besides Allaah in the heavens and the earth, the*** *(system of the)* ***two would be in chaos."*** (Surah Ambiyaa, verse 22)

An image of this chaos is mentioned in the Aayat: **If there were** (others sharing power with Him), **then every Ilaah would have separated his creation** (so that only he should have control over them) **and some would overpower the others** (in the fight for supremacy. This would have resulted in the system of the universe being reduced to chaos. However, since the universe is functioning smoothly, it follows that such a scenario did not occur). **Allaah is Pure**

of the partners that they ascribe to Him (Only He is in control and worthy of worship). (Surah Mu'minoon, verse 91)

An image of the helplessness of the partners to divine actions, is given in the Aayat: ***"It is Allaah Who has created you, then sustains you, will then give you death and again give you life*** *(on the Day of Qiyaamah).* ***Are there any of your partners*** *(gods)* ***who can do any of this? Allaah is Pure and Exalted above the partners they*** *(the Mushrikeen)* ***ascribe to Him*** *(because none can do what He can do).*" (Surah Room, verse 40)

The negation of many (deities) is the confirmation of One (Allaah). All the Aayaat that negate Shirk (polytheism), are proofs for the confirmation of Oneness.

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"He does not have any partners [1], there is nothing like [2] Him, and there is nothing that can overwhelm [3] Him"

"He does not have any partners [1],

1). Allaah Ta`ala says: ***"Say*** *(O Muhammad ﷺ),* ***'Truly my salaah, all my acts of worship, my life and my death are for Allaah, the Rabb of the universe.He*** *(Allaah)* ***has no partner. With this*** *(Towheed)* ***have I been commanded*** *(to adhere to)* ***and I am the first of the Muslims."*** (Surah An'aam, verses 162,163)

As Allaah Ta`ala mentions regarding Yusuf ﷺ, (when he said): "**It is not** (correct) **for us to ascribe any partners to Allaah**" (Surah Yusuf, verse 38), and then he said: "**Are numerous gods better or Allaah, Who is The One and The Almighty?**" (Surah Yusuf, verse 39), and then He said: **Decisions rest only with Allaah. He has commanded that only He be worshipped. This is the right Deen, but most people** (the Kuffaar) **do not know it**" (Surah Yusuf, verse 40). Allaah Ta`ala says, ordering Nabi ﷺ:

Say, "All praise is for Allaah, Who has not taken a child *(has neither sons nor daughters),* ***has no partner in kingdom and is not so weak that He requires an assistant. Declare His greatness in abundance."*** (Surah Bani Israa'eel, verse 111)

there is nothing like [2] Him,

2). As Allaah Ta`ala says: ***"There is nothing like Him*** *(nothing can compare with His Being or His qualities)* ***and He is the All Hearing, the All Seeing*** {Surah Shura, verse 11}. That is, there is neither comparison to Him in so far as being is concerned, nor as far as quality, nor action, nor rank, nor status.

and there is nothing that can overwhelm [3] Him"

3). **As Allaah Ta`ala says: "Allaah is not such that anything in the heavens and the earth can defeat him** (He is Capable of destroying people regardless of their power and might). **He is the All Knowing, Powerful."** *(Surah Faatir, verse 44)*

Helplessness exists either because of weakness or deficiency in the ability of the doer, or due to a non-existence of knowledge or a deficiency in knowledge. Therefore, Allaah Ta`ala negates the first possibility with His words of *"Qadeer" (All-Powerful)*, and then He negates the second possibility with the word *"Aleem" (All-Knowing)*.

Also in other instances He negates both these weaknesses from His Magnanimous Being by disproving each one of them. He says in negating the first: *"And indeed Allaah, He is The Sustainer, The One with Absolute Power."* Hence Allaah Ta`ala confirms His Power and Absolute Might, thereby unequivocally negating any weakness. In negating the second, Allaah Ta`ala says: *"And indeed Allaah encompasses everything with His Knowledge."* After He has fully encompassed everything, there is absolutely no possibility and room for ignorance from

any angle. And where these two (ignorance and helplessness) are negated, then weakness is also negated, and power and might remain on their own. Nothing more can be said beyond that. It is therefore fully established that indeed Allaah Ta`ala does whatever He desires, nothing in the heavens and earth can overwhelm Him. None can prevent His actions or avert His Commands.

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"There is no deity [1]other than Him. He is Eternal [2] without a beginning and enduring [3] without end. He will never perish [4] or come to an end."

"There is no deity [1]other than Him.

1). As Allaah Ta`ala mentions on the tongues of Hadhrat Nooh ﷺ, Hood ﷺ, Saalih ﷺ and Shu'ayb ﷺ: ***"Worship only Allaah. There is no Ilaah for you but Him."*** (Surah A'raaf, verses 59,65,73,85)

He is Eternal [2]

2). As Allaah Ta`ala says: ***"He is The First"*** (Surah Hadeed, verse 3). The Qur`aan emphasises it and to be first is absolute, in that it has no limit beyond it in beginning. There is no beginning. The word "*Qadeem*" is used to describe this (something which has no beginning). However, Allaah Ta`ala uses the word "*Awwal*", this is better than using *Qadeem* because it (*Awwal*) does not denote what comes after it to be similar to it or that it follows it. For Him are the Beautiful Names.

without a beginning and enduring [3] without end.

3). As Allaah Ta`ala says: ***"He is The Last"*** (Surah Hadeed, verse 3). The Qur`aan specifies and confirms this. To be the last is specific in that it is something, which has no limit in ending. It is something, which is everlasting. The Arabic word 'Daa`im' (continuous) is used to specify this condition. This demonstrates

the continuity of His existence. Thus He is 'Qadeem' - Always was and will always remain.

He will never perish [4] or come to an end."

4). As Allaah Ta`ala says: "**Everything on earth shall perish** (on the Day of Qiyaamah if not sooner). (When this happens,) **Only the countenance of your Rabb the Possessor of majesty and benevolence shall remain** (forever, without ever perishing)." (Surah Rahmaan, verses 26,27)

In another Aayat, Allaah ﷻ says: ***"Everything shall perish but His Countenance."*** (Surah Qasas, verse 88)

Indeed, existence is the essence of His Being. These (existence and Allaah's Being) are necessary corollaries. Thus He is always existent. Never was He non-existent. It is not possible that (the quality) of existence be separated from Him and that non-existence be associated with Him. His existence is always necessary. His eradication is impossible.

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"Nothing happens [1] except what He wills. No imagination can conceive [2] of Him and no understanding can comprehend [3] Him."

1). As Allaah Ta`ala says regarding Hadhrat Nooh ﷺ: ***"My advice to you shall not benefit you if I intend to advise you while Allaah intends to send you astray*** *(allows you to stray)*. (Surah 11, verse 34)

That is, what Allaah Wills will come to pass, and not what they (people) desire.

As Allaah Ta`ala says:
Say, "Who can defend you against Allaah if He intends evil or good for you? Besides Allaah, they (the Kuffaar and Munaafiqeen) will not find any protecting friend, nor any helper.'" (Surah Ahzaab, verse 17)

2). That is, the power of imagination cannot fathom or comprehend Him; meaning that the natural comprehension of imagination and thought, etc. cannot fathom Allaah Ta`ala because they do not supercede (go beyond) the body and natural senses. To such an extent that they cannot reach the delicate blessed celestial forms, either.

It is for this reason that Nabi ﷺ said regarding the blessings of Jannah that they are things which no eye had seen, no ear has heard or no human heart can perceive. This is notwithstanding the fact that Jannah is from amongst the realms of physical form in the celestial world. Hence when these thoughts and imaginations cannot discern the blessed physical forms of the unseen, then how can it ever reach or comprehend Al-Lateeful Khabeer (Most Kind All Knowing)?

Noor (in general) is devoid of physical or spiritual form. Allaah Ta`ala has created both of them and He has created their inherent qualities as well. This Hadith (cited above) is proof that the imagination and thc ıghts of man cannot fathom or comprehend the unseen, especially the Being of Allaah Ta`ala, Who is *The Unseen.*

3). As Allaah Ta`ala says: **They are unable to encompass** (comprehend) **His knowledge."** (Surah TaaHaa, verse 110)

It is mentioned in the Sihaah: "I thought of a thing and imagined it, and when I understood a thing, then I knew it."

Thus Allaah Ta`ala has negated His being comprehended by the knowledge of the creation. Thus if His comprehension by the creation is not possible with their knowledge, what do you say about their comprehension of Him by their imaginations? Indeed it is not logically possible for

the creation to comprehend their Creator, neither with their sight, nor knowledge nor imagination, because indeed, complete comprehension with all things and from all sides, angles, qualities, traits, effects, actions, etc. are from amongst the Qualities of Divinity. There is no interference here by the intelligence of the servant. As Allaah Ta`ala says: ***Allaah surrounds** (has knowledge of and is in control of) **everything."*** (Surah 4, verse 126) Allaah Ta`ala mentions in another Aayat: ***"Allaah surrounds them from all over"*** (Surah 85, verse 20)

In conclusion, even the power of intellect (of man), that is besides their power of thought and imagination, does not have the ability to comprehend Allaah Ta`ala.
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"He is different [1] from any created being. He is Living and never dies [2] and is eternally active [3] and never sleeps."

"He is different [1] from any created being.

1). As Allaah Ta`ala says: **"There is nothing like Him** (nothing can compare with His Being or His qualities) **and He is the All Hearing, the All Seeing** (Surah Shura, verse 11).

This is the negation in general of any being, quality and action, (being similar to Allaah Ta`ala). Explanation on this has passed. His Being is not like our beings. His Qualities are unlike our qualities. Similar are all other attributes and things. He knows every unclear and vague thing, unlike us. His power is unlike ours. He Sees, not like our seeing. He Hears, not like our hearing. Similarly, he Ascends, not like our ascending and He Descends, not like our descending. He Smiles not like our laughter. He Establishes Himself on His Throne, not like our sitting on our thrones (chairs). Because, indeed He is not like us. There is no similarity to

Allaah, nor any equal. Indeed Allaah Ta`ala is *THE* Perfect Example. He is *The* Mighty, The All-Wise.

He is Living and never dies [2]

2). As Allaah Ta`ala says: "Rely only on The Living (Allaah), Who cannot die and glorify His praises." (Surah Furqaan, verse 58)

and is eternally active [3] ***and never sleeps."***

3). As Allaah Ta`ala says: Allaah (is such that) besides Him there is no Ilaah, He is Ever Living, The Maintainer (of everything). Neither drowsiness nor sleep overcomes Him." (Surah Baqara, verse 255)

Since drowsiness and sleep are similar to death, in fact they are sisters, according to the words of the Hadith. They are hindrances and obstacles to life. Complete and perfect life cannot exist with these deficiencies. Perfect Life is the basis of being eternally active. Allaah Ta`ala has negated for Himself the attribute of slumber and sleep. This negation comes after the words *"Ever Living, the One Who sustains"*. This is proof of His Perfect Life and perfection in being eternally active.

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"He creates [1] ***without His being in need*** [2] ***to do so and provides*** [3] ***for His creation without any effort."***

"He creates [1]

1). As Allaah Ta`ala says: ***"Allaah is the Creator of everything."*** (Surah Zumar, verse 62)

Thus the Creator is Allaah Alone, and none else, because, indeed the quality of creating is unique to Allaah. It is not possible for the creation to *create* anything. The creation has itself been granted its existence (i.e. it is itself a created being), and this was not possible except by One who was already in

existence, by Himself. The creation did not come into existence by itself, so how can it bring something else into existence? As Allaah Ta`ala says, after expounding on the creation of the heavens and the earth and everything else: ***"This is Allaah's creation, so show me what those*** *(gods that you Kuffaar worship)* ***besides Him have created!"*** {Surah Luqmaan, verse 11} Allaah Ta`ala says in another Aayat: ***"It is Allaah Who has created you, then sustains you, will then give you death and again give you life*** *(on the Day of Qiyaamah)*. ***Are there any of your partners*** *(gods)* ***who can do any of this? Allaah is Pure and Exalted above the partners they*** *(the Mushrikeen)* ***ascribe to Him*** *(because none can do what He can do)*.***"*** {Surah Room, verse 40}

without His being in need [2]

2). As Allaah Ta`ala says: "I have created man and Jinn only to worship Me. I require neither sustenance from them nor do I want them to feed Me. **(Rather)** Without doubt, Allaah is the Sustainer **(He provides people with their sustenance)**, the Possessor of absolute power, Strong." ***{Surah Dhaariyaat, verse 56-58}***

The negation of the need for food is the negation of needs. Nevertheless, Ibaadat (worship) is the object of (the) creation, according to the Qur`aan Shareef. This (purpose of creation) was for (the benefit of) The Creator, and not for the creation (i.e. the creation was not created for their own benefit but to worship their Creator). As Allaah Ta`ala says: **"O people! You are all beggars before Allaah** (dependant on Him for everything) **and** (Only) **Allaah is Independent** (not in need of anyone or anything), **Most Worthy of praise"** *{Surah Faatir, verse 15}*.

Since Allaah ﷻ is the Absolute Self-Sufficient One and the creation is in need of Him, for their creation

and existence, it is not possible for the Absolutely Self-Sufficient to be in need of the needy.

to do so and provides [3] for His creation without any effort."

3). As Allaah Ta`ala says: "Without doubt, Allaah is the Sustainer (He provides people with their sustenance), the Possessor of absolute power, Strong." (Surah Dhaariyaat, verse 58) By Allaah Ta`ala saying that He is the "the Possessor of absolute power, Strong", He is indicating that to sustain (the creation) is easy for Him. There is no difficulty or inconvenience in it for Him. Difficulty and inconvenience are indicative of weakness, and He is pure from all weaknesses. Allaah Ta`ala says: "the Possessor of absolute power, Strong.". In another Aayat, He says: "Say, 'Should I take as a helper anyone else besides Allaah Who has created the heavens and the earth and Who feeds (all His creation) without Himself being fed (all need Him while He needs none)?" (Surah An'aam, verse 14)

Allaah Ta`ala is indicating by the words ***"Who has created the heavens and the earth"***, at His Absolute and Complete Power. There is absolutely no possibility or sign of weakness in Him. And when He has no weakness, then there is absolutely no exhaustion or difficulty for Him in sustaining and providing (for His creation).

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"He causes death [1] with no fear and restores to life [2] without difficulty."

"He causes death [1] with no fear

1). As Allaah Ta`ala says regarding the nation of Saalih ﷺ when they were destroyed and annihilated: **"So their Rabb annihilated them because of their sins and made their destruction widespread. Allaah does not fear the consequences."** *(Surah Shams, verse 14,15)*

As Allaah Ta`ala says: "To Him belongs the kingdom of the heavens and the earth, He gives life and death and has power over all things." (Surah Hadeed, verse 2)

Indeed full and total power over everything is the proof of not having any fear of anything, which may be alive or dead. Fear stems from helplessness, which is negatory of full and total power and encompassment. If Allaah Ta`ala did not have the control over life and death and if these two were in the control of someone else, then He would feared (Nauthubillaah) this other being when removing life from a soul, because it may be that He is causing harm and opposing (this other being). Therefore the control of these two (life and death) are not in the control of any other being. As Allaah Ta`ala says: ***"They do not have any power over life, death or resurrection."*** (Surah Furqaan, verse 3). In fact, these two are entirely in His Control Alone, because He is the One Who had created them. As He says: ***"He has created death and life."*** (Surah Mulk, verse 2). In fact, He is also the Only One Who has the Knowledge of these two things, not anyone else. As He says: ***"Indeed it is only We who give life and death and to Us shall be the return."*** (Surah Qaaf, verse 43)

Whom should He fear when taking life?
What is the reason for Allaah Ta`ala, Most Mighty, to fear? The possibility of Allaah Ta`ala having fear is Baatil (spurious), in fact it is nonsensical. The author has attested to this by stating: *"He causes death with no fear..."* Hence we can safely and assuredly say that indeed Allaah Ta`ala causes death without any fear and He gives life without any crave.

and restores to life [2] without difficulty."

2). "Al-Ba`ath" (resurrection), it refers to the life after death, which will be granted on the Day of Qiyaamah. As Allaah Ta`ala says: ***"Qiyaamah is about to happen without any doubt and because***

Allaah will surely raise those who are** (lying) **in their graves." (Surah Hajj, verse 7)

Allaah Ta`ala says in another Aayat: They (the Kuffaar) say, "This is merely our worldly life (to enjoy) and we will not be raised (resurrected on the Day of Qiyaamah)." If only you could see (the time) when they will be made to stand before their Rabb. He will say, "Is this (resurrection) not the truth?" (Expecting mercy.) They will reply, "Indeed, by our Rabb!" He will tell them, "Taste the punishment because you committed kufr (in the world)." (Surah An'aam, verse 29,30)

With regard to there being no difficulty in resurrection, Allaah Ta`ala says: The Kuffaar think that they will never be resurrected. Tell them, "Definitely by the oath of my Rabb! You will certainly be resurrected and then you will be informed of what you did. This is very simple for Allaah." (Surah Taghaabun, verse 7)

That is, there is absolutely no difficulty for Allaah Ta`ala in resurrecting the creation.

Allaah Ta`ala says: (O mankind! To Allaah) **Your creation and resurrection is like** (is as simple as creating and resurrecting) **a single soul** (because either task requires absolutely no effort from Allaah). **Without doubt Allaah is All Hearing, All Seeing** (just as Allaah sees and hears everything at the same time, He can resurrect all of creation at the same time)." (Surah Luqmaan, verse 28)

That is the annihilation of the entire universe by Allaah Ta`ala is like the annihilation of one soul (i.e. so insignificant and simple). The reason for the ease in resurrection lies in His not being dependant upon anything, and in His absolute Power over everything. The existence of Allaah Ta`ala is complete and so are His Qualities. This necessitates that He is absolutely independent of everything else when effecting any

change or movement. This makes it obvious that for Allaah Ta`ala to grant life is extremely simple and easy, owing to His perfection and His Absolute Power. As Allaah Ta`ala says: ***"This*** *(creation of man and reviving of dead earth)* ***all happens because Allaah is True*** *(without Whom none of this can take place)*, ***because He*** *(Alone)* ***gives life to the dead, and because only He has power over all things..."*** (Surah Hajj, verse 6)

Since His Absolute and All-Encompassing Power negates weakness and helplessness, difficulty is also negated.

Another reason for the ease in resurrection is that it is merely a repeat (of life given the first time). As Allaah Ta`ala says: ***"As We originated the first creation, We shall repeat it"*** (Surah Ambiyaa, verse 104).

Logically, also, to repeat something is much simpler than doing it for the first time. Hence, for that Being upon whom the initial creation was a simple and untiring matter, the repeat of the same will also be executed without any difficulty. As Allaah Ta`ala says: ***"It is He Who originated creation and will repeat*** *(the act of creation)*, ***which*** *(judging in terms of human experience)* ***will be easier for Him*** *(because people generally find it easier to do something they have done before)."* (Surah Room, verse 27)

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"He has always existed 1 together with His Attributes..."

1). As Allaah Ta`ala says: He is Allaah, there is no Ilaah but He. He is the Knower of the unseen and the seen. He is the Most Compassionate, the Most Merciful." (Surah Hashar, verse 22)

The meaning of the word "Allaah" which appears in the Qur`aan, is that Being in Whom is combined all the excellent and perfect Qualities, which are known as the "Asmaa-ul-Husna". In Qur`aanic terminology,

the word "Allaah" denotes to His Complete Being with all His Qualities, and not a being which is void of any qualities. It is a necessary corollary (in the belief in Allaah Ta`ala) that His Qualities are not created. It is not possible for any Quality to be absent from the Being of Allaah Ta`ala at any point in time. Since Allaah Ta`ala Himself was always existent, and this is unanimously accepted throughout the ages and nations, it follows that His Qualities were also always existent, and are an integral part of His Being. It is part of His Being and cannot be separated. This Aayat proves that indeed Allaah Ta`ala's Being was always existent with His Qualities. Just like He was existent since time immemorial so too were His Qualities.

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"Since before [1] His creation. Bringing creation into existence did not add anything to His Attributes that was not already there. As He was, together with His Attributes, in pre-eternity, so He will remain throughout endless time."

1). That is, Allaah Ta`ala was with these Perfect Qualities before He created the creation. None of His (already existent, perfect) Qualities were added to or increased after He created the creation or owing to the creation. Similarly, none of these Qualities will decrease after the creation is annihilated, or due to its annihilation. He always was there with His Qualities and will remain forever with His Qualities, prior to the creation and even after their annihilation. As Allaah Ta`ala says: ***" Allaah is the Creator of everything, and He is the Administrator of all things. The keys*** *(control)* ***of the heavens and the earth belong to him. Those who disbelieve in Allaah's Aayaat are the real losers."*** (Surah Zumar, verses 62,63)

When He created the creation, He was Allaah, Alone. This is the claim of the Qur`aan. Naturally, the Creator comes before the creation, otherwise nothing would be found, if it were not created before. If you were to find them without having been created, then it would be necessary to accept that they were uncreated, and that they are independent of being created. This is impossible and contrary to the obvious. This confirms that it is necessary for the Creator to have been there before the creation. And since He was always existent, He was so with all His Qualities, since they are inherent with His Being, and are not able to be separated from Him. Therefore, it is confirmed that indeed Allaah Ta`ala's Qualities always were existent in Him, just as He was always existent. Also, for these Qualities to be separated from Him or for Him to be free of them is impossible. Similarly, it is more impossible to accept that new Qualities are created in Allaah Ta`ala as time goes on. Hence, He is the Creator before the creation (came into existence) and He is the Creator after the creation (is annihilated). When we say that He was the Creator before the creation, it means that He was able to create and He had this Power and Knowledge. He brought the creation into existence when He so desired and Willed. Just as the Quality of creation was always with Him, so too were all His other Perfect Qualities. All His Qualities were always there in His Being, regardless of whether they were made apparent or not. He was (is and will be) able to show what He wanted of His Qualities when He desired. He does whatever He Wills. He protects when He pleases, He nourishes when He wants. He gives life to whom He pleases and gives death also to who and when He pleases. Just like a writer, at the time of writing, is regarded as a writer by his action (of physically writing). His quality of being a writer will not be removed from Him when He is not in the

act of writing, because He is a writer by his mere ability. That is, the quality of writing is an integral part of His being. He will act according to it, when and how He desires.

"It was not [1] ***only after the act of creation that He could be described as 'The Creator' nor was it only by the act of origination that He could be described as 'The Originator'. He was always the Rabb, even when there was nothing to be Rabb of, and always the Creator, even when there was no creation. In the same way that He is the 'Bringer to life of the dead', after He has brought them to life a first time, and deserves this name before bringing them to life, so too, He deserves the name of 'Creator' before He had created them. This is because He has the Power to do everything, everything is dependent on Him, everything is easy for Him, and He does not need anything. 'There is nothing like Him and He is The Hearer, The Seer'."***

1). Indeed the Qur`aan Shareef attributes these Qualities to His Pure Being, whilst using the past tense. Also, all the pure and perfect qualities are attributed to His Great Names, when it says: ***"And Allaah is Aware of all things", "And Allaah encompasses all things", "And Allaah has power over that", "And Allaah has power over all things", "And Allaah is All-Hearing, All-Seeing", "And Allaah is Independent and worthy of all Praise"*** – The use of the word *"kaana"* in these sentences indicates that all these qualities existed in Allaah Ta`ala from before and are still existent. They are all inherent in His Being. This proves that His Being was always existent. They also indicate towards this fact that His Knowledge was always existent, with His Being and it is present in His Name. It was there before He created the creation. Its existence was unaffected by the creation. When it is

established that the enactment of these Qualities remained unchanged and unaffected by the creation, they were before as they are now and will always remain so. Similarly, the Names of these Qualities always were and will always remain the same. They are not merely names that exist at the time of enactment. They are inherent Qualities to His Being. As Allaah Ta`ala mentions: "***He is Allaah, the Creator, the Perfect Maker, the Fashioner Who has the most beautiful names. Whatever is in the heavens and the earth glorifies Him. He is the Mighty** (with absolute power)**, the Wise** (with absolute knowledge and wisdom)*." (Surah Hashar, verse 24)

These Qualities are mentioned with a few others in this Aayat and they are neither restricted to place, time nor tense. The clear indication is that He was Creator, Inventor and Bestower, before He created the creation and always before that. Also, that He had these Qualities after He created the creation until forever.

We have therefore established that Allaah Ta`ala was always with His Qualities and will always remain with them. Just as we would not call a writer, a writer, only when he does the act of writing, but the title of 'writer' will be given to a person who had the quality of writing even before he actually does some writing and after he writes.

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"He created [1] creation with His Knowledge. He appointed destinies [2] for those He created. He allotted [3] to them fixed life spans."

"He created [1] creation with His Knowledge.

1). As Allaah Ta`ala says: "***Does the One Who created** (you and your actions) **not know***" (Surah Mulk, verse 14). Logically and rationally, we accept that it is the Creator of everything that has bestowed the creation with knowledge and perfection, because He

is the One Who has created everything. He is the One Who has started the creation and laid down for it, its guidelines. As He says: ***"Our Rabb is He Who granted each thing its*** *(appropriate)* ***form and then guided it*** *(showed it what it ought to be doing and how to live).***"** (Surah Taahaa, verse 20) It is not possible for the Creator of perfection to be free of it, in fact He is most worthy of it and He is the One Who had it first. It is necessary for the Creator to have full knowledge of His creation, even before it was created. If this was not the case, then how would He have laid things down (created it) if He was ignorant, Nauthubillaah!

He appointed destinies [2] for those He created.

2). As Allaah Ta`ala says: ***He*** *(Allaah)* ***has created everything, and then meticulously perfected them."*** (Surah Furqaan, verse 2). Allaah Ta`ala says in another Aayat: ***"We have certainly created everything by*** *(finely calculated)* ***measure*** *(so that everything meets the requirements for its task and so that everything happens when it is destined to happen)."* (Surah Qamar, verse 49)

In another Aayat, Allaah Ta`ala states: "**We have with Us the treasures of all things** (rain, mineral wealth, food, spiritual guidance, etc) **and We send them down only in stipulated quantities** (as the need arises, according to Allaah's wisdom)" (Surah Hijr, verse 21).

He allotted [3] to them fixed life spans."

3). As Allaah Ta`ala says: **Allaah has created the heavens and the earth with the truth** (for good reason) **and for an appointed term** (Have they not deduced that just as everything else in this world comes to an end, so too will the universe come to an end on the Day of Qiyaamah, when everyone will be required to face Allaah?). (However,) **Many people reject their meeting with their Rabb** (even though

their very logic demands that a time must come when wrong-doers have to be taken to task and good-doers have to be rewarded)." (Surah Room, verse 8)

The appointed term of a thing is its lifespan (age). The age of everything is specified. As Allaah Ta`ala says: " *all that is between them*", i.e. the age of everything between the heavens and the earth is specified and set out. The completion (of a things life-span) is death. Hence, everything, that is between the heavens and the earth has been specified with a limit to its life-span. Everything will expire at the end of its specified time. The Qur`aan has mentioned the expiry of many things that exist in the universe, like the jinn, man, stars, etc.

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"Nothing about them was hidden [1] from Him before He created them, and He knew [2] everything that they would do before He created them. He ordered [3] them to obey Him and forbade them to disobey Him. Everything [4] happens according to His decree and Will, and His Will is accomplished."

"Nothing about them was hidden [1] from Him before He created them,

1). The commentary of this is as was explained by the author رحمه الله in the previous commentary of *"He created creation with His knowledge"*, and the Aayat: ***"Does the One Who created*** *(you and your actions)* ***not know"*** (Surah Mulk, verse 14)

and He knew [2] everything that they would do before He created them.

2). Two things are derived from the Aayaat; one is that the Creator of the creation is Allaah Ta`ala, as He says: ***"And Allaah has created you and whatever you do"*** (Surah Saaffaat, verse 96). Second is that the Creator of things, Knows about them, as He says;

***"Does the One Who created** (you and your actions) **not know**"* (Surah Mulk, verse 14)

Hence, it is established from the combination of these two Aayaat, that indeed Allaah Ta`ala is knowledgeable of the actions of the creation even before they were created. This is so because it is He Who has laid down for them whatever actions they execute. Then how is it possible for the One Who has laid down their (creation's) actions, and then He is not aware of what He has laid down?

He ordered[3] them to obey Him and forbade them to disobey Him.

3). As Allaah Ta`ala says: **"Verily Allaah instructs** (people to carry out) **justice, Ihsaan** (do things well, as well as doing everything with the consciousness that Allaah is watching), **and giving** (charity) **to relatives. And Allaah forbids immoral behaviour, evil and oppression. He advises you so that you may take heed** (and thereby save ourselves from ruin and Jahannam)**."** (Surah Nahl, verse 90)

The Qur`aan Shareef is replete with Commands and Prohibitions. The author, by stating: *"He ordered them to obey Him"*, indicates towards the fact that mankind is restrained by the Shari'ah, with his intelligence, understanding and choice. Man is not inanimate, that he has no intelligence, or Shari'ah, or guide. He was not created in vain. He was neither left useless, nor in futility nor in vain. He was created to obey his Creator and to worship Him. It is necessary for the creation to act in accordance to the pleasures of His Rabb. He should not traverse the path (of life) except by abiding to the Commands of Allaah Ta`ala and abstaining from whatever he has been prohibited from. He has been ordered to obey Allaah Ta`ala and has been ordained to abstain from the prohibitions.

Everything[4] happens according to His decree and Will, and His Will is accomplished."

4). Allaah Ta`ala has stated regarding the wind: "We placed the wind at his service, which would blow gently by his command (transporting him) wherever he wished to go." (Surah Saad, verse 36)

Allaah Ta`ala states regarding the sun: **"The sun travels towards its destination** (within its orbit without straying from its course). **This is the arrangement of the Mighty, the All Knowing."** (Surah Yaaseen, verse 38)

Allaah Ta`ala states regarding the ships: ***"...including the ships that navigate the oceans by His command?"*** (Surah Hajj, verse 65). Such examples are plentiful in the Qur`aan-e-Kareem.

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"The only will that people have is what He Wills [1] for them. What He Wills for occurs and what He does not Will, does not occur. He gives guidance [2] to whoever He Wills, and protects them, and keeps them safe from harm, out of His Generosity [3] and He leads astray whoever he Wills, and abases them, and afflicts them, out of His Justice [4]."

"The only will that people have is what He Wills [1] for them. What He Wills for occurs and what He does not Will, does not occur.

1). As Allaah Ta`ala says: ***"You cannot will anything without Allaah's will"*** (Surah Insaan, verse 30) How true is the following saying:

"Whatever You have not desired, will occur, even if I did not desire so
And whatever I desire, if You have not desired it, it will not occur."

He gives guidance [2] to whoever He Wills, and protects them, and keeps them safe from harm,

2). As Allaah Ta`ala says: " Allaah sends astray whom He wills and He shall place whom He wills on the straight path (Islaam)." (Surah An'aam, verse 39)

As Allaah Ta`ala mentions that Hadhrat Moosa ﷺ said: This is but a test from You by means of which You send astray whoever You please and guide whoever You please." (Surah A'raaf, verse 155)

As Allaah Ta`ala says: "Whoever Allaah wishes to guide, He expands his bosom for Islaam (by placing the light of Imaan into it). (On the other hand,) Whoever He desires to send astray, He narrows and constricts his bosom (by means of wayward ideas so that it cannot accept Imaan)..." (Surah An'aam, verse125)

These texts point to this fact that whatever Allaah Wills will take place and whatever He does not Will does not take place. How can something occur in His Domain that He does not Desire?

Guidance, deviation, honour and disgrace, all of this is subjected to the Will of Allaah Ta`ala.

out of His Generosity [3] and

3). Generosity, is granted to the deserving servant. And Allaah Ta`ala showers blessings upon him as He warrants it. Allaah Ta`ala's Generosity is a benefaction upon His servants. His protection for the servant is to safeguard him from any harm.

He leads astray whoever he Wills, and abases them, and afflicts them, out of His Justice [4]."

4). Adl (Allaah Ta`ala Justice) upon His slaves is the retribution and compensation (for their actions) without any excesses or oppression. The servant of Allaah Ta`ala is given his just rewards for his (evil) actions, without any excessiveness or harm. Hence Adl is the equal retribution of that which is by Allaah Ta`ala without excessiveness or holding back.

Therefore, Allaah Ta`ala's blessings are from His Generosity and punishments and hardships are from His Adl. As Allaah Ta`ala says: *"(O mankind!)* ***The misfortunes that afflict you are a result of the*** *(evil)* ***actions you earn, and*** *(because of your many sins, you deserve to suffer even more adversities, but)* ***Allaah pardons a great deal*** *(of your sins, because of which you are spared many more hardships)."* (Surah Shura, verse 30)

Hence the affliction of punishment is in proportion to the doings of man. This is an indication of His Adl. His Forgiveness, even though one is not deserving thereof, is a sign of His Generosity. As Allaah Ta`ala says: ***"Whatever good comes to you is from Allaah and whatever misfortune befalls you is from yourselves*** *(because of the evil that you do)"* (Surah Nisaa, verse 76). The bestowment of goodness and blessings is reward multiplied. It is granted by Allaah Ta`ala upon whomsoever He wishes. The affliction of punishment and difficulties is from the Adl of Allaah Ta`ala, which is in lieu for the (evil) actions of man. All of man are at the beck and call of the desire of Allaah Ta`ala and are suspended between His Mercy and Adl.

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"All of them are subject to His Will between either His Generosity or His justice. No one can ward off[1] His Decree"

1). As Allaah Ta`ala says: "If Allaah afflicts you with (any) harm, none can remove it besides Him. (On the contrary,) If He intends (any) good for you, then none can prevent His grace (none can stop the good from reaching you). He bestows His grace on those of His bondsmen whom He pleases and He is the Most Forgiving, the Most Merciful." (Surah Yunus, verse 107)

As Allaah Ta`ala says: There is none to withhold the mercy Allaah opens to His people (such as rain, sustenance, spiritual upliftment), and there is none to release the mercy that He withholds. He is the Mighty (Able to do as He pleases without anyone to challenge Him), the Wise (knows exactly when and on whom to shower His mercy)" (Surah Faatir, verse 2).

Allaah Ta`ala says: "Undoubtedly, if you ask them (the Mushrikeen) who created the heavens and the earth, they will certainly reply, "Allaah!" Say, "Tell me about those whom you worship besides Allaah. If Allaah wishes that any harm should afflict me, can they avert the harm? Or if Allaah wishes to shower mercy upon me, are they able to restrain His mercy?" Say, "Allaah is enough for me, and only in Him should those who have trust place their trust." (Although the Mushrikeen worshipped many idols, they acknowledged that it was Allaah Who created the universe and Who had control over everything) (Surah Zumar, verse 38).

Allaah Ta`ala says: "When Allaah intends evil (misfortune) to befall a nation, there is none to turn it away it. They (on whom the evil befalls) will have no helper besides Allaah." (Surah Ra'ad, verse 11)

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"Or put back [1] His Command or overpower [2] His affairs. He is exalted beyond having opposites [3] or equals [4]. We believe [5] in all of this and are certain that everything comes from Him. And we are certain that Muhammad [6] (sallallahu alaihi wasallam)"

"Or put back [1] His Command

1). As Allaah Ta`ala says: "**Allaah commands** (His creation) **and there is none to avert** (prevent) **His command. He is swift in reckoning** (calling people to account for their actions)." (Surah Ra'ad, verse 41)

or overpower [2] His affairs.

2). As Allaah Ta`ala says: "**Allaah is Predominant** (keeps prevailing) **over His affairs, but most people do not know** (the secrets of divine planning)." (Surah Yusuf, verse 21)

He is exalted beyond having opposites [3]

3). Opposites refer to adversaries, whether they are similar or not. It is not possible for anything to be an adversary to Allaah Ta`ala in any aspect. He does what He pleases and He decrees as He Wills. As Allaah Ta`ala says: ***Say, "He Allaah is One."*** (Surah Ikhlaas, verse 1)

or equals [4].

4). Equals are similarities. It is not possible for anything to be equal to Allaah Ta`ala in any aspect. As Allaah Ta`ala says: ***"So never make others equal*** *(partners)* ***to Allaah*** *(in worship)* ***when you know*** *(that they cannot create as Allaah creates and therefore do not deserve to be worshipped)"* (Surah Baqara, verse 22). As Allaah Ta`ala says: ***"There is none equal to Him*** *(neither in His Being nor in His qualities).****"*** (Surah Ikhlaas, verse 4)

We believe [5] in all of this and are certain that everything comes from Him.

5). Imaan means to recognise the Truth with certainty, and with absolute submissiveness and true acceptance. Yaqeen means the establishment (of Imaan) in one's heart. That is, we believe with absolute certainty in our hearts and our firm belief is that there is no opposite or equal to Allaah Ta`ala.

And we are certain that Muhammad [6] (sallallahu alaihi wasallam)"

6). Allaah Ta`ala mentions regarding him in His Noble Kitaab, by two praiseworthy names, i.e. Muhammad and Ahmad. Allaah Ta`ala says, in the first instance: ***"As for those who have Imaan, who do righteous deeds and who believe in what has been revealed to Muhammad ﷺ..."*** (Surah Muhammad ﷺ, verse 2)

Secondly, Allaah Ta`ala says from Hadhrat Isaa ﷺ: "**...and** (I am) **giving** (you) **the good news of a Rasool to come after me** (among the Arabs), **whose name will be Ahmad** (referring to Rasulullaah ﷺ)." (Surah Saff, verse 6)

He ﷺ is the Divinely-sent epitome in this universe of knowledge, appearance, beauty, status, honour and perfection. He is unique amongst the creation and there is none in the creation that is like him. Nabi ﷺ said: *"The first thing that Allaah Ta`ala created was my Noor and He sealed (Nabuwwaat) with it."* Nabi ﷺ said: *"The Nabuwwaat was sealed with me."*
Hence he was the first of creation in being created and he was seal of Ambiyaa. May Allaah Ta`ala's choicest blessings and peace be upon him.

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"Is His chosen servant [1] and selected [2] Rasul"

"Is His chosen servant [1]

1). He excels in the perfection of being Allaah Ta`ala's bondman, because indeed this perfection of his is of the highest stage and is the root of all perfection. Nabi ﷺ was the noblest specimen of perfection (amongst the creation). It is for this reason that Allaah Ta`ala refers to him in the dearest of terms, with the word "Abd" (slave), when Allaah Ta`ala says: ***"Pure is that Being Who transported His slave*** *(Rasulullaah ﷺ)* ***by night"*** (Surah Bani Israa'eel, verse 1). Allaah Ta`ala says: ***When Allaah's slave*** *(Rasulullaah ﷺ)* ***stood up to supplicate to*** *(worship)* ***Him, they (the Kuffaar) densely crowd around him*** *(to intimidate him so that he stops worshipping Allaah).*" (Surah Jinn, verse 19)

Allaah Ta`ala says: "Then (Allaah) sent that revelation to His slave, which He revealed" (Surah Najm, verse 10).

Allaah Ta`ala says: "If you are in doubt about what We have revealed to Our bondsman..." (Surah 2, verse 23)

Allaah Ta`ala says: "**Blessed indeed is the Being Who revealed the Decider** (the Qur'aan, which differentiates between right and wrong, Halaal and Haraam, etc) **to His bondsman** (Rasulullaah ﷺ)**...**" (Surah Furqaan, verse 1)

It is due to all this that our Nabi ﷺ deserves the highest stage in honour and status. He deserves the noblest position amongst all the creation. He is the leader of all of Bani Aadam (mankind). He was the chief and the leader of all the Ambiyaa.

and selected [2] Rasul"

2). As Allaah Ta`ala says: **"...and who follow the Rasool** (who is also) **the untutored Nabi** (Muhammad ﷺ, about) **whom they find** (his name and description) **written in the Torah and the Injeel** (both of which they have) **with them.** (Surah A'raaf, verse 157)

Allaah Ta`ala says, speaking to Nabi ﷺ: " **O Nabi ﷺ! We have certainly sent you as a witness** (who will bear testimony against the Kuffaar of all nations on the Day of Qiyaamah), **a carrier of good news** (to the Mu'mineen that they will enjoy Jannah), **a warner.**" (Surah Ahzaab, verse 45)

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"And His Messenger with whom He is well pleased [1]. And that he is the seal of all Ambiyaa[2]"

"And His Messenger with whom He is well pleased [1].

1). As Allaah Ta`ala says: ***"Muhammad ﷺ is Allaah's Rasool"*** (Surah Fatah, verse 29). In another Aayat, Allaah Ta`ala says: ***"Muhammad ﷺ is but a Rasool*** *(of Allaah)*" (Surah Aal Imraan, verse 144). In another Aayat Allaah Ta`ala says, addressing Nabi ﷺ: ***"O Rasool ﷺ! Propagate what*** *(everything that)* ***has been revealed to you from your Rabb"*** (Surah Maa'idah, verse 67).

The words "Istafaa", "Ijtabaa" and "Irtadhaa" are all similar in meaning. The aim here is to explain the fact that Nabi ﷺ was specially chosen as a Rasul and granted the honour of conveying the Message. Indeed, Nabuwwaat is a gift from Allaah Rabbul Izzat, it is not something that can be earned by the servant of Allaah. As Allaah Ta`ala says: ***"Allaah knows best where He wishes to place His message** (Allaah knows who qualifies to be His Rasool and where to send him)"* (Surah An'aam, verse 124). Allaah Ta`ala says: ***"Your Rabb creates whatever He wills and selects** (whoever He wills to be a Nabi and whatever injunctions He deems appropriate for a nation)"* (Surah Qasas, verse 68).

And that he is the seal of all Ambiyaa[2]"

2). As Allaah Ta`ala says: "Muhammad ﷺ is not the father of any men among you, but he is Allaah's Rasool and the seal of all Ambiyaa (after whom there shall never come another Nabi)" (Surah Ahzaab, verse 40).

The numerous Ahaadith relating the Nabi ﷺ being the seal of Ambiyaa have reached the rank of "*Tawaatur*" (i.e. they are authentic to the highest degree). The Nabuwwaat has been sealed with regard to the necessities of the Deen and the foundations of it are perfected. This is corroborated by the Qur`aanic text, when Allaah Ta`ala says: ***"Today I have perfected your Deen for you"*** (Surah Maa'idah, verse 3). That person who denies this fact or interprets it in any other way becomes a kaafir, since interpretations in the foundations of the Deen are of no consequence.

Know that all the perfections in man are subservient to the perfections of Nabuwwaat and all the perfections of Nabuwwaat are subservient to the Seal of Ambiyaa. He that is the Seal, is the culmination of the perfections and achievements of all the predecessors. In fact the fountainhead of all

mankind was Muhammad (sallallahu alaihi wasallam). The text of the Qur`aan and the claim of Nabi ﷺ bear testimony to the fact that he is in fact the seal of all Ambiyaa. Nabi ﷺ said (part of a lengthy Hadith): *"I am the seal of all Ambiyaa"*. Nabi ﷺ also said: *"The Nabuwwaat has been sealed with me."*

And he ﷺ, due to his being the Seal of all Nabuwwaat, was perfect in all attributes (of man), to the highest degree, as far as knowledge, actions, creation, status and honour is concerned. However, as far as his knowledge is concerned it surpassed the combined knowledge of all his predecessors and followers. Nabi ﷺ said: *"I was given the knowledge of all the former and latter peoples."* As far as his ﷺ verifying whatever is with the Ambiyaa, Allaah Ta`ala says, addressing the Ambiyaa عليهم السلام: ***"...when there comes to you a Rasool** (Muhammad ﷺ) **confirming what is with you..."*** [Surah Aal Imraan, verse 81]. To confirm whatever is with the others is not possible except with the knowledge that was bestowed upon them. As for his actions and example (Sunnah), it is also the fountainhead of all the excellent character of the former and latter generations. It is for this reason that Allaah Ta`ala has made this (the example and Sunnah of Nabi ﷺ) a means of salvation for all those who desire Allaah Ta`ala and the Day of Qiyaamah. Allaah Ta`ala says: ***"There is definitely an excellent example in Allaah's Rasool ﷺ for the one who fears Allaah and the Last Day, and who remembers Allaah abundantly"*** [Surah Ahzaab, verse 21].

As for the character of Nabi ﷺ, it is also the culmination and fountainhead of the best of all mankind. As Allaah Ta`ala says: ***"Verily, you** (O Rasulullaah ﷺ) **are** (firmly stationed) **upon an exalted** (flawless) **character"*** [Surah Qalam, verse 4].

As for his ﷺ rank and status, Allaah Ta`ala has extracted a covenant from all the Ambiyaa that they believe in him ﷺ - i.e. acknowledge his rank and

status - and that they assist him. Allaah Ta`ala says to them: ***"...then when there comes to you a Rasool** (Muhammad ﷺ) **confirming what is with you, you must believe in him and you must assist him."*** (Surah Aal Imraan, verse 81).

Only those who are the followers of someone are ordered to obey them, hence all the Ambiyaa are followers and Ummatis of Nabi ﷺ. This chosen Ambiyaa is now a Nabi unto them all. As Nabi ﷺ said: *"I am the Nabi of the Ambiyaa"* (This has been reported by Imaam Suyooti- رحمه الله). Hence, he ﷺ becomes the leader of all the Ambiyaa and Messengers, because of his rank as being the seal of all Ambiyaa عليهم السلام.

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"And the Imaam [1] of the Allaah-fearing"

1). Indeed he ﷺ was the Imaam of all the Ambiyaa عليهم السلام, hence he led all of them in Salaat on the night of Israa (Me`raaj). And he who is the Imaam of the Ambiyaa is most certainly and naturally the Imaam of all the pious and Allaah-fearing, because there is none who can be more Allaah-fearing than the Ambiyaa: Taqwa (to be Allaah-fearing) is the basis and the traits of Nabuwwaat. Not the opposite. As Nabi ﷺ said: *"I take an oath in the name of Allaah, indeed I am the most fearful of Allaah amongst you and I am the most Allaah-fearing amongst you."* Hence, it follows that the most Allaah-fearing of all those who fear Allaah, is the leader of the Allaah-fearing.

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"And the most honoured [1] of all the Messengers and the beloved of the Rabb [2] of all the worlds."

"And the most honoured [1] of all the Messengers

1). As Nabi ﷺ said: "I am (and will be) the leader of the Bani Aadam on the Day of Qiyaamah, I am not

saying it in boast. In my hand will be the flag of Hamd (Praise). I am not saying it in boast. There will not be on that day any Ambiyaa, from Aadam and all besides him, except that they will be below my flag." The superiorship of Nabi ﷺ over ALL the children of Hadhrat Aadam عليه السلام AND all the Ambiyaa is borne out by the words "guide of the Bani Aadam", because the Ambiyaa are all the children of Hadhrat Aadam عليه السلام. Nabi's ﷺ leadership over Hadhrat Aadam عليه السلام is borne out by the words "from Aadam and all besides him, except that they will be under my flag".

By Nabi ﷺ stating the Day of Qiyaamah, indicates to his superiority over all people from the first to the last, in ALL times. It is not such that his superior guideship is restricted to one day over any other or one time over any other.

When the Sahaabah were discussing the Ambiyaa عليهم السلام, Nabi ﷺ said: "I have heard your speech and your surprise that indeed Ibraheem is Khaleelullah (the friend of Allaah) and he was like this and that; and that Moosa was Najeeullaah (confidant) of Allaah and he was like this and that; and that Isaa was Roohullaah (sign of Allaah) and he was like this and that; and that Aadam was the chosen one of Allaah and he was like this and that. KNOW! I am the Habeebullah (beloved of Allaah), and I am not saying it in boast."

Also, the Qur`aan Majeed has explained the types of beloved one of Allaah and the reasons for His loving them. Allaah Ta`ala says: *"Indeed Allaah loves the Muhsineen (those who do good)"*. Allaah Ta`ala says: *"Indeed Allaah loves the Tawwaabeen (those who repent) and he loves the Mutatahhireen (those who are pure)."* Allaah Ta`ala says: *"Indeed Allaah loves the Muttaqeen (those who are Allaah-fearing)."* Allaah Ta`ala says: *"Indeed Allaah loves the Mutawakkileen (those who have trust in Him)"*. Allaah Ta`ala says:

"Indeed Allaah loves the Muqsiteen (those who are just)." Allaah Ta`ala says: *"Indeed Allaah loves the Saabireen (the patient ones)."* Allaah Ta`ala says: *"Indeed Allaah loves those who fight in His Path."*

Since all these qualities, of goodness, repentance, purity, piety, trust, justice, patience, fighting in the Way of Allaah, etc. to their perfection are incorporated in the Seal of Ambiyaa ﷺ, indeed Muhammad ﷺ, is the most beloved to Allaah Ta`ala of all the creation. He is also the most honoured from amongst all of them, since all the beloved actions in the Sight of Allaah Ta`ala are to be found in his being, to perfection. He is *The* Beloved of Rabbul Aalimeen. In fact, he is the head of all the beloveds of Allaah Ta`ala. Also, all these excellent qualities that can be found in the Ummat are sourced and spread from this perfected beloved of Allaah Ta`ala, hence he can never be bare of these qualities. In fact he is the origin of all of it (in the Ummat). The origin is always stronger than the offshoots. Naturally, Allaah Ta`ala loves the origin more than He would the offshoots. Hence, *the* beloved to Allaah Ta`ala is the most beloved from all the other beloveds.

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"Every claim to Nabuwwaat after him is falsehood[1] and deceit."

1). Because, after him there is indeed no other Nabi to come. As Allaah Ta`ala says: "**Muhammad ﷺ is not the father of any men among you, but he is Allaah's Rasool and the seal of all Ambiyaa** (after whom there shall never come another Nabi)" (Surah Ahzaab, verse 40). Nabi ﷺ said in a lengthy Hadith: "Nabis and Rasools have been sealed with me." In another narration it is mentioned: "I am the (last) brick and I am the seal of all the Ambiyaa."

The Ahaadith reported with regard with this have reached the stage of *Tawaatur (continual chain)*. The one who lays claim to Nubuwwat after the Seal of Ambiyaa, is a liar and Dajjaal. Our Nabi ﷺ has informed us that in this Ummat there will be thirty (30) Dajjaals. All of them will be great liars and will lay claim to Nubuwwat, but there will be no Nabi after him. Also, whoever stands up with the claim of Nubuwwat of a previous Ummat, after The Seal of Ambiyaa, is a liar, deceit and is not part of our Deen. This is so because he did not bring faith in the Aayat of Khatm-e-Nubuwwat. Any person who belies even one Aayat from the Qur`aan Majeed is out of the pale of Islaam. A necessary corollary of the Seal of Ambiyaa is that this Deen overrides and abrogates all previous Shari'ahs and religions. It is for this reason that Nabi ﷺ said: *"If Moosa was alive, he would have no option but to follow me."* Hence, the one who lays claim to a Nabi of the past is laying claim to an abrogated Shari'ah. It is not permissible to follow it (previous Shari'ah). Therefore, his claim is towards something which is impermissible, and not towards a permitted act. What error and sin can be greater than this?

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"He is the one who has been sent to all [1] the jinn and all mankind [2] with truth and guidance and with light and illumination. The Qur`aan is the Word [3] of Allaah."

"He is the one who has been sent to all [1]

1). As Allaah Ta`ala says regarding the Jinn: "O our people! Respond to (accept) Allaah's caller (Rasulullaah ﷺ) and believe in him; (if you do so) Allaah will forgive your sins and save you from a painful punishment."(Surah Ahqaaf, verse 31)

Allaah Ta`ala says from the Jinn: "Indeed we have heard a most astounding Qur'aan. 'It points towards

righteousness so we believed in it and we shall never ascribe any partner to our Rabb." (Surah Jinn, verses 1,2).

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the jinn and all mankind [2] with truth and guidance and with light and illumination.

2). As Allaah Ta`ala says: 158. (O Muhammad ﷺ!) Say, "O people! Indeed to all of you (to the entire mankind until the Day of Qiyaamah) I am the Rasool of that Allaah to Whom belongs the kingdom of the heavens and the earth" (Surah A'raaf, verse 158).

As Allaah Ta`ala says: **We have sent you** (O Muhammad ﷺ) **to the whole of mankind only as a carrier of good news and a warner** (and not as one who has to force people to accept Imaan) (Surah Saba, verse 28).

As Allaah Ta`ala says: "**Blessed indeed is the Being Who revealed the Decider** (the Qur'aan, which differentiates between right and wrong, Halaal and Haraam, etc) **to His bondsman** (Rasulullaah ﷺ) **so that he may be a warner to the universe**" (Surah Furqaan, verse 1).

Nabi ﷺ said: "I have been honoured over all the other Ambiyaa by virtue of six things; amongst them is that I have been sent to the entire creation and the Nabuwwaat has been sealed with me."

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The Qur`aan is the Word [3] of Allaah."

3). The Sheikh رحمه الله intends by this statement that speech is a quality from amongst the Qualities of Allaah Ta`ala. He is a Speaker Who Speaks and the Qur`aan is the Speech of Allaah Ta`ala. He Speaks through it. Hence, it is His Speech in the form of His Words, and not only what He has intended in meaning. Nevertheless, with regard to the actual Speech of Allaah Ta`ala, Allaah Ta`ala says: ***"Allaah***

specially *(directly)* ***spoke to Moosa*** ﷺ" (Surah Nisaa, verse 164).

As far as Allaah Ta`ala speaking through the Qur`aan, He says: "**These are the Aayaat of Allaah which We recite to you** (O Muhammad ﷺ) **with truth** (allowing you to have the knowledge even though you were not present during those times). **You are certainly from among the messengers** (regardless of what the non-Muslims say)" (Surah Baqara, verse 252).

Recital is a type of speech. Hence, we are certain that indeed Allaah Ta`ala speaks through the Qur`aan and His Signs. It is not that through these mediums He intends only meaning. As Allaah Ta`ala says: ***"So when We have recited it*** *(the Qur'aan via Jibra'eel* ﷺ*)*, ***follow its recitation*** *(only once the recitation has been completed)"* (Surah Qiyaamah, verse 18).

Recital is connected to what is legible (written). It is not except speech. Hence, the Qur`aan is the recitation of the written from Allaah Ta`ala, except that we do not comprehend the manner of Speech of Allaah Ta`ala. Indeed His Speech is unlike our speech. Just like His Hearing in unlike ours. Indeed he is ***"There is nothing like Him*** *(nothing can compare with His Being or His qualities)* ***and He is the All Hearing, the All Seeing"*** (Surah Shura, verse 11). In fact, there is no scope in trying to fathom and comprehend any condition of the Being of Allaah Ta`ala. Indeed, He is free from any condition (with regard to His Qualities).

Allaah Ta`ala says: "**It is not** (suitable) **for a human that Allaah speaks to him** (face-to-face) **unless** (Allaah communicates with him) **by means of inspiration...**" (Surah Shura, verse 51). It is ascertained from this that Allaah Ta`ala Speaks by way of Wahi. This is His Speech.

Another Aayat: ***"This Qur'aan has been revealed to me so that I may warn you with it"*** (Surah An'aam, verse 19). It is established that the Qur`aan is Wahi (Divine Revelation). From both these Aayaat, it is established that Indeed the Qur`aan is the Speech of Allaah Ta`ala. Indeed He Speaks (to us) through it.

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"It came [1] from Him as speech without it being possible to say how."

1). That is, this Speech, the Qur`aan Majeed, originated and came from Allaah Ta`ala's Being, and not from anyone else. The Mu`tazilas aver that Allaah Ta`ala created speech in a place other than from Himself, and then this speech originated from that place. This averment is spurious and the Qur`aan Majeed falsifies it. It associates this clear speech to the Being of Allaah Ta`ala, in that it originated from him and it was revealed from Him, not from anyone else. As Allaah Ta`ala says: ***We have revealed it*** *(the Qur'aan)* ***with the truth, and with the truth did it come. We have sent you*** *(O Muhammad ﷺ)* ***only as a carrier of good news*** *(of Jannah for the Mu'mineen)* ***and a warner*** *(to the Kuffaar that they will enter Jahannam)"* (Surah Bani Israa'eel, verse 105).

That is, this Qur`aan originated from Us, and it was revealed by Us, and not from another place or source, like from the Nabi, for example. Indeed he is only the giver of glad tidings and a warner through the medium of this Speech. He is not the maker of it. He was the recipient of revelation, and not the inventor/writer. He was favoured over the rest of the creation. As Allaah Ta`ala says: ***It is a revelation from the Wise, Who is Most Worthy of praise"*** (Surah HaaMeem Sajdah, verse 42).

Allaah Ta`ala says: This (Qur'aan) is a revealed book from Allaah, the Mighty, the Wise" (Surah Zumar, verse 1).

It is not said that it is revealed from any other place or source, or from any other person. Also, it came in a way which we cannot say how. Because being able to say how it originated or came into being is from amongst the specialities of a body (i.e. only if there is a physical body can one say how something originated from it). Allaah Ta`ala, with His Qualities is Most Lofty and is pure from such creations. Indeed, He Speaks through this Qur`aan Majeed, unlike us with a mouth or tongue. Also, the Qur`aan Majeed originated by speech and not by notion and understanding of the heart.

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"He sent it down [1] on His Messenger as revelation. The believers accept [2] it, as absolute truth. They are certain that it is, in truth, the Word of Allaah. It is not created [3]."

"He sent it down [1] on His Messenger as revelation.

1). As Allaah Ta`ala says: **"This Qur'aan has been revealed to me so that I may warn you with it"** (Surah An'aam, verse 19). Allaah Ta`ala says: **"Recite the Book** (the Qur'aan) **which has been revealed to you"** (Surah Ankaboot, verse 45). Allaah Ta`ala says: **"In this manner did We send to you** (O Rasulullaah ﷺ) **revelation of Our command"** (Surah Shura, verse 52). Ar-Rooh (revelation), refers to the Qur`aan Majeed. This is the interpretation of the majority of Mufassireen. By this (revelation of the Qur`aan), many nations and communities have come 'alive'- by virtue of the Noor of Imaan. Hence, it is established that indeed the Qur`aan Majeed was revealed by Wahi. It is not that it began from the intellect, or senses or imagination, Nauthubillaah!

The believers accept [2] it, as absolute truth. They are certain that it is, in truth, the Word of Allaah.

2). Indeed this belief is continued from the time of the first day of Nubuwwat until today. This belief comes directly from Allaah ﷻ to this blessed Ummat, through the medium of The Chosen Rasul ﷺ. There is unanimity of the entire Ummat on this, through all the eras. All through the eras, until the last one, everyone believed that the Qur`aan Majeed is the Speech of Allaah Ta`ala, by word and meaning. It is such a speech that Allaah Ta`ala actually Spoke it. It is not merely the inspiration of meaning and message that it stands for.

It is not created [3].

3). Indeed Allaah Ta`ala says: ***"Allaah specially*** *(directly)* ***spoke to Moosa*** ﷤***"*** (Surah Nisaa, verse 164). It is not said that Allaah Ta`ala created His Speech for Moosa ﷤. Allaah Ta`ala says: ***"When Moosa*** ﷤ ***arrived for Our appointment and His Rabb had spoken to him*** *(directly)*...***"*** (Surah A'raaf, verse 143). It is not said that His Rabb created His Speech for him. Hence, His Speech emanates from His Being; it is not a creation from Him. Also, it is generally said: *"Indeed so and so is speaking"*, it is not said: *"Indeed so and so is creating his speech"*. This is quite clear and needs no further dilation. It is for this reason that our Imaam Hadhrat Abu Hanifah رحمه الله said in 'Fiqh-e-Akbar': *"The Qur`aan in the Masaahif (Scripture/book-form) is written, in the hearts it is memorised, on the tongues it is recited and upon The Nabi it was revealed. Our words (of recital) of the Qur`aan is created, but the Qur`aan is uncreated."*

Regarding the topic under discussion, noteworthy are the words of Sheikhul Imaam Abdul Azeez Makki, when he was debating and discussing with the leader of the Mu`tazilas, Bishr Muraisi, who claimed that the Qur`aan is a creation of Allaah Ta`ala. This took place in the court of Khalifah Ma`moon. Sheikh said to Bishr: *"One of three things are inevitable for you to*

accept (if you claim that the Qur`aan is the creation of Allaah Ta`ala). Either you say that indeed Allaah created His Speech in Himself. This is impossible, because Allaah is not such an entity wherein something can be created in His Being. Or you say that Allaah created His Speech in someone else other than Himself. In that case, it would be the speech of someone else and not His Speech. Or you say that Allaah created His Speech to be on its own and not in any other entity or person. That is, that it stands on its own, free of another being or person. This also is impossible, because it is not possible for speech to be, except from the speaker. Just like it is not possible for intention to be except from the one who intended, or for knowledge to be except from the knower. One cannot understand speech from itself, which is divested from the speaker. Just like a human or animal speaks or makes a sound which comes from itself and it (the sound/voice) is not an entity on its own. It is impossible to accept that the Qur`aan is a creation of Allaah Ta`ala from these three possibilities. This (Qur`aan/Speech of Allaah Ta`ala) is amongst the Qualities of Allaah Ta`ala and the Qualities of Allaah Ta`ala are not created."

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"As is the speech of human beings, and anyone who hears it and claims that it is human speech has become an unbeliever[1]."

1). Indeed Allaah Ta`ala has named it 'The Speech of Allaah' and not the speech of humans, when He says: "**If any of the Mushrikeen seek protection from you** (pleads to be left in safety to decide whether he wants to accept Islaam), **then grant him protection until he hears the speech of Allaah** (the Qur'aan and proofs of Towheed), **then deliver him to his place of safety** (to make up his mind and continue living because there is no compulsion in

Deen). **This is because they are a people who do not understand** (Islaam and therefore need explanations)" (Surah Taubah, verse 6).

Thus anyone who claims that it (Qur`aan Majeed) is the speech of man, then he is contradicting this Aayat and arguing its authenticity. There is no doubt that such a person is a Kaafir.

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"Allaah warns[1] him and censures him and threatens him with Fire, then He says, Exalted is He; 'I will burn him in the Fire.' When Allaah threatens with the Fire, those who say 'This is just human speech', we know for certain that it is the Speech of the Creator of mankind and that it is totally unlike[2] the speech of mankind. Anyone who describes Allaah as being in any way the same as a human being has become an unbeliever[3]. All those who grasp this will take heed."

"Allaah warns[1] him and censures him and threatens him with Fire, then He says, Exalted is He; 'I will burn him in the Fire.' When Allaah threatens with the Fire, those who say 'This is just human speech', we know for certain that it is the Speech of the Creator of mankind

1). This is another proof for the Kufr of the person who denies the Qur`aan Majeed being the Speech of Allaah Ta`ala. This is also a proof that the Qur`aan Majeed is the Speech of Allaah Ta`ala and not the speech of man, because Allaah Ta`ala has promised The Fire for that person who says that the Qur`aan is the speech of man. It is thus established that the person who says that the Qur`aan Majeed is the speech of man is a Kaafir, Jahannami and a disputer of the Qur`aan.

and that it is totally unlike [2] the speech of mankind.

2). That is, His Speech is unlike that of man's. Just like all His other Qualities do not resemble those of man. Thus, He Knows, not like our knowledge, His Power is unlike ours, His Hearing and Seeing is unlike our hearing and seeing, hence, He Speaks, not like our speech.

Anyone who describes Allaah as being in any way the same as a human being has become an unbeliever [3]. All those who grasp this will take heed.

3). As Allaah Ta`ala says: ***"There is nothing like Him*** *(nothing can compare with His Being or His qualities)* ***and He is the All Hearing, the All Seeing"*** (Surah Shura, verse 11). As has the commentary of this Aayat passed already, it denotes that this applies to *all* the Qualities of Allaah Ta`ala, in that it denies similarity of Allaah Ta`ala's Qualities to that of man's. The import of Allaah Ta`ala's Qualities are not like those of man. To compare the being and qualities of man to that of Allaah Ta`ala's is Kufr, because He has denied this by saying ***"There is nothing like Him*** *(nothing can compare with His Being or His qualities)* ***and He is the All Hearing, the All Seeing"*** (Surah Shura, verse 11). The fact that it is mentioned with a negative resemblance, it implies denial of any similarity. Anyone who establishes any resemblance to Allaah Ta`ala is openly opposing this Aayat, hence it is clear-cut Kufr. **Also, anyone who denies the Qualities of Allaah Ta`ala is also committing Kufr**, since Allaah Ta`ala is confirming His Qualities, when He says: *"He is All-Hearing, All-Seeing."* Also, He says in other Aayaat: *"And He is All Wise, All-Aware"*, *"He is Most-High, Most-Great"*, etc. from amongst the Asmaa-ul-Husna. Therefore that person who claims that Allaah Ta`ala is not All

Hearing, All-Seeing, All-Wise, All-Aware, Most-High or Most Great, such a person is opposing to a greater extent than the person mentioned before, hence this is a greater form of Kufr.

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"And refrain from saying things such as [1] the unbelievers say, and they will know that He, in His Attributes, is not like human beings. The seeing [2] of Allaah Ta`ala by the people of Jannah is true."

And refrain from saying things such as [1] the unbelievers say, and they will know that He, in His Attributes, is not like human beings.

1). That is like their negation of His Speech when they say: *"This is nothing except the speech of man."* Or like the Jews when they negate Allaah Ta`ala as being the Speaker, when they say: *"We will not bring faith in it, until we hear the Speech of Allaah with our ears."* And when they are made to hear Allaah Ta`ala's Speech, they said: *"We do not know who it was that spoke. Was it Allaah or someone else?"* They said: *"We will definitely not believe in you until we see Allaah clearly."* The aim of such deviate statements is evil and devilish comparisons. They are claiming that the Qualities and similitude of Allaah Ta`ala is like that of man. That is, (they aver that) just as we can hear the speech of man through our ears, so too can we hear the Speech of Allaah Ta`ala in this world. They also aver that since they can see man with their eyes, why is it that they cannot see Allaah Ta`ala with these same eyes in this world.

Allaah Ta`ala has singled them out for all these spurious analogies, by which they analyse the Being of Allaah Ta`ala to that of man's. He rebuked them for their statement: *"This is nothing but the speech of man"*, by His saying: *"I will cast him into Hell-Fire."*

The author رحمه الله intends that the reader also take heed from this Divine Rebuke of Allaah Ta`ala. He should know that he cannot compare the Speech of Allaah Ta`ala to that of man's. He should not compare the Speaking and Speech of Allaah Ta`ala to that of man's. **Indeed Allaah Ta`ala, in His Qualities is unlike man, as Allaah Ta`ala says: *"There is nothing like Him*** *(nothing can compare with His Being or His qualities)* ***and He is the All Hearing, the All Seeing"*** (Surah Shura, verse 11).

The seeing 2 of Allaah Ta`ala by the people of Jannah is true.

2). That is, it is possible for us to see Allaah Ta`ala with our eyes in this world. There is no impossibility in it, neither logically nor according to Shari'ah. However, firstly, He is present and everything that is present is connected to sight. According to the Mu`tazilas, sight is restricted to the existence of the visible thing being in front of and facing the person seeing, and the establishment of distance, in such a way that it is not extremely close nor extremely far. All this is impossible in so far as Allaah Ta`ala is concerned. Allaah Ta`ala is the One Who has created sight in us, and He is the One Who has the Power and Ability to alter its limitations. **Just like how Nabi ﷺ could see in front of him and behind, even though the visible was not opposite him.**

And secondly, Hadhrat Moosa عليه السلام asked to see Allaah Ta`ala, by his asking: ***"O my Rabb, show me*** *(Yourself so)* ***that I may see You"*** (Surah A'raaf, verse 143). If it was not possible for us to be able to see Allaah Ta`ala, then it would follow that the one who asked for this is an ignorant person. It is not logical to ask for something which is impossible. The Ambiyaa are free from this (ignorance and asking for the impossible).

This seeing (of Allaah ﷻ) will be realized in the Hereafter for the inmates of Jannah. As Allaah Ta`ala says: ***Many faces*** *(the faces of the people in Jannah)* ***on that day*** *(of Qiyaamah)* ***will be resplendent*** *(while)* ***looking at their Rabb"*** (Surah Qiyaamah, verse 22.23).

Nabi ﷺ said: "Indeed you will soon (in Jannah) see your Rabb, just like how you see the full moon."

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"Without their vision being all-encompassing [1] and without the manner of their vision being known. As the Book of our Rabb has expressed it: 'Faces on that Day radiant, looking at their Rabb.' The explanation of this is as Allaah Knows and Wills [2]."

Without their vision being all-encompassing [1] and without the manner of their vision being known. As the Book of our Rabb has expressed it: 'Faces on that Day radiant, looking at their Rabb.

1). That is, we will be able to see Allaah Ta`ala without being able to encompass Him. As Allaah Ta`ala says; *"Sight is not able to comprehend Him."* Comprehending Allaah Ta`ala means to look upon Him with total encompassment. Encompassment is not a corollary of sight. As Allaah Ta`ala says, referring to the Bani Israeel; ***"When the two parties*** *(the Bani Israa'eel and Fir'oun's army)* ***set eyes on each other, Moosa*** ***(AS)'s people said, "We will surely be caught*** *(because they are behind us and the sea is in front of us)."* ***"Never!" replied Moosa, "My Rabb is with me and He will certainly guide me*** *(to safety)"* (Surah Shu'araa, verses 62,63).

Encompassment of sight is restricted to limitations. Only Allaah Ta`ala is free of these limitations, and similarly from condition and explaining how (this is possible), these are amongst the specialties of a physical body.

The explanation of this is as Allaah Knows and Wills [2].

2). That is, the intention of the statement of Allaah Ta`ala is as He intended it to be, and not the way we interpret it, from our opinions or the way we fathom it from our imaginations, or the way we imagine it from our whims. There is no scope for Qiyaas (Shari analogy) or opinions in such Mas`alas. It is necessary that we revert to and hand over the understanding of such Mas`alahs to The Kitaab of Allaah Ta`ala and the Sunnah of Rasulullaah ﷺ. The pious predecessors have understood this and they have reached a consensus upon this (that the explanation of these things are left to Allaah Ta`ala).

Thus this *maslak* (way/policy) of the pious predecessors has been passed over to the latter pious and just generations, which refutes the distortions of the deviates, the makers of mischief and the interpretations of the ignorant.

"Everything that has come down to us about this from Rasulullaah ﷺ, in authentic Traditions, is as what he said and means what he intended. We do not delve into that, trying to interpret it according to our own opinions or letting our imaginations have free rein. No one is safe in his religion unless he surrenders [1] ***himself completely to Allaah, the Exalted and Glorified and to His Messenger ﷺ, and leaves the knowledge of things that are ambiguous to the One Who Knows*** [2] ***them. A man's Islaam is not secure unless it is based*** [3] ***on submission and surrender."***

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imaginations have free rein. No one is safe in his religion unless he surrenders[1] himself completely to Allaah, the Exalted and Glorified and to His Messenger ﷺ

1). Learning from the Aayat, where Allaah Ta`ala says: ***"...except for him who comes to Allaah with a sound*** *(pure, sincere)* ***heart"*** (Surah Shu'araa, verse 89) - A sound heart is that one which is cleansed and purified by Allaah.

and leaves the knowledge of things that are ambiguous to the One Who Knows[2] them.

2). As Allaah Ta`ala says: **"ask the people of knowledge if you do not know"**(Surah Nahl, verse 43). As Allaah Ta`ala says: **"And do not pursue what you have no knowledge about** (do not comment on subjects you have no knowledge about or speak about something that has not been verified). **Indeed questioning** (on the Day of Qiyaamah) **shall take place with regard to** (what) **the ears** (heard), (what) **the eyes** (saw) **and** (what thoughts and wrong beliefs) **the hearts** (harboured)" (Surah Bani Israa'eel, verse 36).

And Allaah Ta`ala says: "There are those people who, without (relevant) knowledge, dispute with you about (the being, the attributes or actions of) Allaah and they follow (the dictates of) every rebellious Shaytaan" (Surah Hajj, verse 3).

A man's Islaam is not secure unless it is based[3] on submission and surrender."

3). As Allaah Ta`ala says: ***"Definitely the only Deen*** *(religion)* ***with Allaah*** *(acceptable by Allaah)* ***is Islaam"*** (Surah Aal Imraan, verse 19). Islaam means and denotes submission, compliance and surrendering. As Allaah Ta`ala states: ***"When his*** *(Ibraheem ﷺ's)* ***Rabb told him, "Surrender*** *(your will and soul)*, ***" he replied, "I surrender*** *(and devote myself)* ***to the Rabb of the universe"*** (Surah Baqara, verse 131). That is, hand over your affairs to Us, and you be under the

subjugation of Allaah Ta`ala in all affairs of your life and death. Just like how the dead is in the hands of the bathers. Then Allaah Ta`ala expounds on this by saying: ***"Say, 'Truly my salaah, all my acts of worship, my life and my death are for Allaah, the Rabb of the universe.He*** *(Allaah)* ***has no partner. With this*** *(Towheed)* ***have I been commanded*** *(to adhere to)* ***and I am the first of the Muslims'"*** (Surah. verses 162,163). Allaah Ta`ala ordered him (Hadhrat Ibraheem ﷺ) with submission, and He explained it to be Islaam.

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"Anyone who desires to know things which is beyond his capacity to know, and whose intellect is not content[1] with surrender, will find that his desire veils him from a pure understanding of Allaah's true Unity, clear knowledge and correct belief, confirmation and denial and acceptance and rejection. He will be subject to whisperings and find himself confused and full of doubt, being neither an accepting believer nor a denying rejecter."

1). That is, how will that person who relies solely on his intellect and only on his opinion and conjectures understand the principles of the Deen of Allaah Ta`ala, without using the Kitaab of Allaah (Qur`aan Majeed) and the Sunnah of Rasulullaah ﷺ? How can anyone interpret the Qur`aan Majeed without relying on the Tafseer made by Rasulullaah ﷺ and His Sahabah ؓ? Those amongst whom the Qur`aan was revealed in their language and they understood it through the Blessed tongue of Nubuwwat, in the very presence of the Rasool of Allaah (sallallahu alaihi wasallam).

Nabi ﷺ said: "He who speaks regarding the Qur`aan through his opinion, should prepare his abode in the Fire." In another narration it is reported: "He who

speaks regarding the Qur`aan without knowledge, he should prepare his abode in the Fire."

The guiding principle here is that the core and essence of the Deen is submission to Allaah Ta`ala and not understanding through our intellect and knowledge. If this was the case (that Deen depended on intellect), then there would be no need for the sending Ambiyaa or Divine Scriptures. Also, there would be no need for Tafseer of these Kitaabs by Wahi, and there would be no need for Nabi ﷺ to say that after him there would be those who will be his inheritors who will teach the Qur`aan and Sunnah.

Allaah Ta`ala says: "Thereafter (after revealing the Qur'aan to Rasulullaah ﷺ), We made those of Our bondsmen whom We chose (the Mu'mineen) inheritors of the Book (the Qur'aan). Of them were those who oppressed their souls (by committing sins), while there were those who were moderate (who neither sinned, nor did more than the Faraa'idh and Waajibaat). There were also those who were leaders in good deeds by the command of their Rabb (those who refrained from sin and besides the Faraa'idh and Waajibaat, also excelled in performing optional good deeds)" (Surah Faatir, verse 32).

Hence, that person who speaks regarding the Deen, such things which are from his conjectures and he understands it to be the Deen, but it has no connection to the Kitaab of Allaah, neither with what Allaah Ta`ala intended or expounded through the Blessed tongue of His Nabi ﷺ, nor is it in line with the way of the pious predecessors. Indeed such a person is speaking of his own opinion and he is a great sinner, *even* if he is (coincidentally) correct. Whereas that person who speaks from the Qur`aan Majeed and Sunnah, will be rewarded, *even* of he is incorrect. But if he is correct then he will be greatly rewarded.

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"Belief of a man in the 'seeing of Allaah by the people of Jannah' is not correct [1] if he imagines what it is like, or interprets it according to his own understanding"

1). That is, Imaan is connected to following what has been revealed and with submission, not with the interpretation of the intellect and whims. Indeed, this (latter) is deviation, as Allaah Ta`ala says: ***7. It was He*** *(Allaah)* ***who revealed to you*** *(O Muhammad ﷺ)* ***the book in which lies 'Muhkamaat'*** *(clear and unambiguous)* ***verses that are the mother*** *(essence, core)* ***of the Qur'aan and others that are 'Mutashaabihaat'*** *(verses to which no specific or exact meaning can be given)*. ***As for those who have crookedness in their hearts, they pursue*** *(try to interpret)* ***the 'Mutashaabihaat', thereby seeking to cause mischief*** *(causing doubts in the minds of the ignorant)* ***and seeking their interpretation. None knows their interpretation except Allaah. Those who are sound in knowledge*** *(who are not proud and are content with their intellectual achievements and the strength of their Imaan)* ***say, "We believe in them*** *(because out intellect falls short of understanding them)*. ***All*** *(the Muhkamaat and the Mutashaabihaat)* ***are from our Rabb." None take heed besides men of understanding.***

Allaah Ta`ala has refuted and invalidated the interpretation of the *Mutashaabihaat (unclear verses)* and He has encouraged and advocated submission regarding them and accepting them without making any interpretation in them. Also, how can one bring Imaan in those interpretations of the Commandments of Allaah Ta`ala (*Muhkamaat*), which are interpreted by mere natural intellect and whims, which have not been nurtured by (qualified) teachers, and not been purified by following the

pious, and has not been coloured with the colours of Allaah, and has not been guided by the guidance of the servants of Allaah Ta`ala. Indeed the likes of such interpretations are exegesis of the whims and imaginations. Indeed, that Imaan with the intellect and not by submission, with interpretations 'cooked-up' by the imaginations and whims and not researched by *Ijtihaad*. These are all Faasid (corrupt) interpretations.

Nevertheless, the correct and authentic interpretations are in line with the object and import of The Speaker. It is not fabrications.

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"Since the interpretation of this 'seeing' or indeed, the meaning of any of the subtle phenomena which are in the realm of Rabbwiyah, is by avoiding its interpretation and strictly adhering to the submission. This is the Deen of Muslims. Anyone who does not guard himself against negating the Attributes of Allaah, or likening Allaah to something else, has gone astray[1] and has failed to understand Allaah's Glory, because our Rabb, The Glorified and The Exalted can only possibly be described on Oneness and Absolute Singularity."

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1). Indeed moderation is the distinguishing factor between emergence and falling astray. In it there will be no resemblance of or a denial of Allaah's

Attributes, especially in the 'seeing', as has just been established earlier on. Indeed, to make a resemblance of or deny altogether the Attributes of Allaah Ta`ala, are the results of making use of only one's intellect and incorrect analogies. These factors give rise to excessiveness.

Hence, some of them make a resemblance of Allaah Ta`ala according to His Attributes and others negate His Attributes altogether. Thus, those who deny His Attributes altogether, worship nothing and those who make a resemblance of Him worship idols. Those who believe in the Oneness of Allaah Ta`ala worship the Independent, Eternal Absolute.

and has failed to understand Allaah's Glory, because our Rabb, The Glorified and The Exalted can only possibly be described on Oneness

2). As Allaah Ta`ala says: ***"Say, He Allaah is One"*** (Surah Ikhlaas, verse 1). That is, in His Being and Attributes.

and Absolute Singularity.

3). As Allaah Ta`ala says: "**Allaah is Independent** (while He needs no one and nothing, everyone and everything needs Him). **He has no children and is not anyone's child**" {Surah Ikhlaas, verses 2,3}.

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"And no[1] creation is in any way like Him."

1). As Allaah Ta`ala says: ***"There is none equal to Him*** *(neither in His Being nor in His qualities)"* {Surah Ikhlaas, verse 4}. The statement of the Author which confirms the Oneness and Unity of Allaah Ta`ala, negates His complete denial. His saying *"And no creation is in any way like him"* negates any comparison. Hence the Deen of Allaah Ta`ala is just and moderate, there are no excesses in it. It does not comprise of only assertions or complete negation. For example, if we take the Mas`alah of The Being (of Allaah Ta`ala) in the Kalimah of Towheed- it does not

comprise of negation of the Being of Allaah Ta`ala nor does it assert a multitude of beings. It confirms the Oneness of the Being of Allaah Ta`ala and negates the multitude of deities. Similarly, if we consider the Mas`alah of the Attributes of Allaah Ta`ala, in it there is also assertion and negation. The confirmation is that these Qualities of Allaah Ta`ala do exist in Him, have always existed and will always be in existence. The negation is that they are unlike that of any other creation of Allaah Ta`ala, in any way whatsoever. It is not possible for any of the creation to be in any way similar to The Creator. There is no partner, equal, similarity or match to Allaah Ta`ala.

This is moderation and a mid-way. If one tends to the one end he will fall out and if he tends to the other, he will falter and be deviated. The way to this is the Qur`aan Majeed, which is a summary between negation and assertion, in so far as the Being and Attributes of Allaah Ta`ala are concerned. If you desire confirmation regarding the Attributes of Allaah Ta`ala, refer to (the Aayat): ***He is Allaah, there is no Ilaah but He. He is the Knower of the unseen and the seen. He is the Most Compassionate, the Most Merciful. He is Allaah besides Whom there is no Ilaah. He is the Sovereign, the Most Pure, the Giver of peace, the Giver of security, the Vigilant, the Mighty, the Overpowering, the Glorious. He is Pure from whatever*** *(partners)* ***they*** *(the Mushrikeen)* ***ascribe to Him.*** *(None can compare with His being, attributes or actions.)* ***He is Allaah, the Creator, the Perfect Maker, the Fashioner Who has the most beautiful names. Whatever is in the heavens and the earth glorifies Him. He is the Mighty*** *(with absolute power)*, ***the Wise*** *(with absolute knowledge and wisdom)*" (Surah Hashar, verses 22-24).

If you require negation, refer to: "**There is nothing like Him** (nothing can compare with His Being or His qualities) **and He is the All Hearing, the All Seeing**" {Surah Shura, verse 11}.

Hence, by saying 'His Unique Attributes' (Sifaatil Wahdaaniyah) means that there is no equal that resembles Him. By saying 'His Exceptional Descriptives' (Nu`ootul Fardaaniyah) means that there is none similar to Him. The (Arabic) words "Wasf" and "Na`at" are similar words with similar meanings. 'Wasf' refers to the being and 'Na`at' refers to Actions. Also the words 'Wahdaaniyat' and 'Fardaaniyat' differ from each other in that the former refers to the Being and the latter to Attributes.

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"He is beyond having limits [1] placed on Him."

1). As Allaah Ta`ala says: ***Allaah surrounds*** *(has knowledge of and is in control of)* ***everything"*** (Surah Nisaa, verse 126). Allaah Ta`ala says: ***Allaah is The Possessor of abundance, The Wise"*** (Surah Nisaa, verse 130). This means that everything, besides Allaah Ta`ala is restricted as far as its being, actions and qualities are concerned. And also with regard to everything that emanates from it. As Allaah Ta`ala says: ***Everything is perfectly stipulated with Him*** *(nothing can exceed or be less than the periods and specifications He sets)"*(Surah Ra'ad, verse 8). As Allaah Ta`ala says: ***"We have with Us the treasures of all things*** *(rain, mineral wealth, food, spiritual guidance, etc)* ***and We send them down only in stipulated quantities*** *(as the need arises, according to Allaah's wisdom)"* (Surah Hijr, verse 21).

As Allaah Ta`ala says: "**We have certainly created everything by** (finely calculated) **measure**" (Surah Qamar, verse 49)

It is therefore established that indeed everything has been created with limits and measures in so far as its creation, body, soul and all other attributes are concerned. These specified limits are the restraints of things; nothing can go beyond its specified and allotted limits. The only One Who can allow these limitations to be surpassed is Allaah Ta`ala, Alone, since He is the Creator of everything and He is the Only One Who can do it. As Allaah Ta`ala says: *"We have created it"*, and He says: *"We have revealed it."* All these limitations and restrictions are encompassed by Allaah Ta`ala. He encompasses everything. So how can it be possible for the One Who encompasses everything to be restrained by anything? Hence it is confirmed by virtue of these Aayaat that the being and Attributes of Allaah Ta`ala are completely unrestrained and unlimited, whereas the creation is limited.

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"Or being restricted [1], or having limbs [2] "

Or being restricted [1],

1). As Allaah Ta`ala says: ***The end*** *(destination of every person)* ***shall surely be to your Rabb*** *(Who will evaluate your actions and either reward or punish you for them)"* (Surah Najm, verse 42). Allaah Ta`ala says: ***Verily the return (of every person on the Day of Qiyaamah) shall be to your Rabb"*** (Surah Alaq, verse 8). Allaah Ta`ala says: ***to Him alone will all matters return*** *(He will judge all matters on the Day of Qiyaamah)"* (Surah Aal Imraan, verse 109). Allaah Ta`ala says: ***"We hear*** *(Allaah's commands)* ***and we obey.*** *(We ask)* ***Your forgiveness,*** *(O)* ***our Rabb. To You is our return"*** (Surah Baqara, verse 285). These Aayaat all relate to and confirm that indeed everything will end and return to Allaah Ta`ala. But, He will neither end nor return to anything. This confirms that everything returns and will end up by Him. This also confirms

that He is free from limitations and terminations. Allaah Ta`ala is limitless and interminable.

or having limbs [2]

2). As Allaah Ta`ala says: ***"Say, 'He Allaah is One. Allaah is Independent*** *(while He needs no one and nothing, everyone and everything needs Him)"'* (Surah Ikhlaas, verses 1,2). The explanation of this is that parts and limbs are from the compositions of matter. Allaah Ta`ala is One and He is not separable into parts and segments, as Allaah Ta`ala says: ***"He Allaah is One"***. The inference of parts and limbs is that they are objects that are different from one another and no two limbs are exactly the same, whereas Allaah Ta`ala is free from being segregated or separated. Also, in limbs there is the inference of breakages, whereas, Allaah Ta`ala is free from breaking or being broken, as Allaah Ta`ala says: ***"When He wills anything, His only command is to say, "Be!" and it comes into being"*** (Surah Yaaseen, verse 82).

Hence, it is confirmed that Allaah Ta`ala has no parts or limbs. Yes, Allaah Ta`ala has placed means and has created things which He has made a means for the occurrence of other things. But, even these means are His creations and they all depend upon Him, and it is not that He depends on any of them. He demonstrates His Greatness in the effecting of these means. This is His Wisdom and not a sign of weakness. These means are also amongst His creations and they all depend upon Him.

Take note! The names of limbs and parts that are used for Allaah Ta`ala in the Qur`aan and Sunnah, like, hand, face, feet, fingers, nails, eyes, shin, cheeks, etc. are NOT in the meaning of the limbs and parts of man.

In fact, their meaning and import are as are appropriate to the Greatness and Being of Allaah Ta`ala.

Just like His Being is unlike ours, His Attributes are unlike ours, His Actions are unlike ours; similarly, the words used to describe Him are unlike the (same) words used to describe us. Hence, the way of Islaam is that we regard these words upon their actual meaning, and we say regarding them, as Imaam Maalik has said: *"Indeed their meanings are known, but their actual condition is unknown, to bring Imaan (faith) in them is Waajib, but to question regarding them is Bid`ah."* Indeed we will not understand it nor can we comprehend it.

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"Or parts [1]"

1). Indeed in this (parts, components), there is a meaning of benefit, and Allaah Ta`ala is free from benefit and harm. He cannot be benefited or harmed, because indeed He is the Owner of benefit and harm. He has created them and they are subjected and subservient to him. As Allaah Ta`ala says: ***Say, "Who has any power against Allaah if He intends any harm to afflict you or if He intends any good to come to you? No*** *(none has the power).* ***Allaah is Ever Aware of what you do*** *(and will punish you for your sins)*" (Surah Fatah, verse 11).

Is it possible or fathomable, for benefit of man to benefit the Creator thereof? Or for the harm of man to harm the Creator thereof? It would then be a combination of opposites, in that One Who is Independent from harm and benefit can be harmed or benefited. Indeed one of His Lofty names is "An-Naafi". He does whatever He pleases, as Allaah Ta`ala says: ***"surely Allaah is Independent of the entire universe"*** (Surah Aal Imraan, verse 97).

Allaah Ta`ala is free from any wants or parts or elements. He does not have to earn anything. His saying: ***"When He wills anything, His only command is to say, "Be!" and it comes into being"*** (Surah Yaaseen, verse 82). This demonstrates His Absolute Independence from all things.

Allaah Ta`ala negates His dependence on anything, by saying: *"Allaah is Independent"*. This means that He is independent of all and all are dependent on Him.

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"Nor is He contained by the six directions [1] as all created things are."

1). As Allaah Ta`ala says: ***"...whereas Allaah surrounds them from all over"*** (Surah Burooj, verse 20). When it is said that Allaah Ta`ala surrounds them from all over, then it implies that He encompasses from all the six directions. Directions are behind everything and it encompasses all things. And for Him Who encompasses all things, it is not possible for anything to encompass Him or to be behind Him. Otherwise it would be a combination of opposites, since it is impossible for The Encompasser to be encompassed. Allaah Ta`ala is free of and beyond any of the six direction. It is also established that He has full and total cognisance of all the directions, because He encompasses everything. So, if for example, one says that there is a top of Allaah, then this would not be possible because, Allaah Ta`ala is above everything, and His Attributes are All-Encompassing and there can be nothing above Him. If one considers the bottom, then He is Baatin (internal) there is nothing below Him. It is also established from the Ahaadith that Allaah Ta`ala is above and below everything. So since we have established that Allaah Ta`ala has no top or bottom, then the right, left, front and back would follow suit.

The right side is stipulated in accordance with Him, as Allaah Ta`ala says: **So** *(the first group are)* ***the people of the right*** *(the average Mu'mineen)*; ***how excellent are the people of the right!*** *(They are referred to as the "people of the right" because they will receive the record of their actions in their right hands, indicating entry into Jannah.)* ***And*** *(the second group are)* ***the people of the left; how wretched are the people of the left!*** *(They are referred to as the "people of the left" because they will receive the record of their actions in their left hands, indicating entry into Jahannam.)*

He is behind the entire creation and ahead of them, leading them on, because He is indeed The First. He is behind the entire creation and He will be even there after them, as He says: *"And We are the Inheritors"*.

He will bring to light on the Day of Qiyaamah, after differentiating between the obedient and the disobedient, the sincere and the insincere (Munaafiqeen). He leads people onto the Path, and the entire creation walk behind Him.

In short, it is established that Allaah Ta`ala is not restricted to any of the six directions, in fact, He is the yardstick for them. As Allaah Ta`ala says: ***"Wherever you turn, you will find Allaah's presence there"*** (Surah Baqara, verse 115). Allaah Ta`ala is the criterion by which the directions are measured and not anyone or anything besides Him. This proves that no direction overwhelms Him, rather He overwhelms all directions. In fact, He overwhelms and encompasses all six directions.

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"Al-Mi`raaj [1] (the Ascent through the heavens) is true, Nabi ﷺ was taken by night [2]."

1). As Allaah Ta`ala says: **"Pure is that Being Who transported His slave** (Rasulullaah ﷺ) **by**

night from Masjidul Haraam (in Makkah) **to Masjidul Aqsa** (in Jerusalem)" (Surah Bani Israa'eel, verse 1).

This was the first stage of the Ascent, i.e. from Masjid-e-Haraam to Masjid-e-Aqsa. The second stage was the ascent from Masjid-e-Aqsa to the heavens and then onto the Sidratul Muntahaa. And then to Allaah ﷻ. As Allaah Ta`ala says: ***"He** (Rasulullaah ﷺ) **certainly saw him** (Jibra'eel ﷺ in his original form) **once more** (a second time) **at the Sidratul Muntahaa** (when Rasulullaah ﷺ went on the miraculous journey of Mi'raaj) **close to which is Jannahul Ma'waa.** (Rasulullaah ﷺ saw Jibra'eel ﷺ there) **When the Sidratul Muntahaa was covered by that which covered it.** (When the Sidratul Muntahaa was covered by magnificent colours or angels, it assumed a new appearance and became more beautiful than any human can describe.)"* (Surah Najm, verses 13-16).

2). This is an indication towards the physical Mi`raaj. Indeed *the Slave* is an embodiment of body and soul, not just a soul, otherwise it would have been said that he was taken by soul or his soul was taken.

"And ascended in his bodily form, while awake [1], through the heavens, to whatever heights Allaah willed for Him. Allaah ennobled in the way that He ennobled him and revealed to him what He revealed to him, 'And his heart was not mistaken about what it saw'. Allaah blessed him and granted him peace in this world and the next. Al-Howdh [2] (the Pool which Allaah will grant Nabi -sallallahu alaihi wasallam, as an honour to quench the thirst of his Ummat on the Day of Qiyaamah) is true. Al-Shifa`ah [3], (the Intercession which is stored up for Muslims), is true, as related in the consistent and confirmed Ahaadith."

And ascended in his bodily form, while awake[1], through the heavens, to whatever heights Allaah willed for Him. Allaah ennobled in the way that He ennobled him and revealed to him what He revealed to him, 'And his heart was not mistaken about what it saw'. Allaah blessed him and granted him peace in this world and the next.

1). Indeed this is a miracle which did not take place except in the state of wakefulness. If the Mi`raaj did not took place in a sleep or with soul only, then it would not have been any extraordinary feat. This is possible with a non-Nabi also, therefore, it could not have been classified as a Mu`jizah.

Al-Howdh[2] (the Pool which Allaah will grant Nabi -sallallahu alaihi wasallam, as an honour to quench the thirst of his Ummat on the Day of Qiyaamah) is true.

2). As Allaah Ta`ala says: **"Verily We have granted you** (O Rasulullaah ﷺ!) **the Al Kowthar"** (Surah Kowthar, verse). Rasulullaah ﷺ said: "Do you know what is Kowthar?" The Sahaabah replied: "Allaah and His Rasool know best." He said: "It is a pond which I have been granted by Allaah ﷻ in Jannah...."

It is reported in Bukhari Shareef from Rasulullaah ﷺ: "Indeed I will precede you at the Howdh and whoever passes by will have a drink from it. Whosoever drinks from it will never be thirsty thereafter."

The Ahaadith that have been reported regarding this have reached the level of *Tawaatur* (Consistent and authentic). It has been reported from more than 30 Sahaabah. Imaam Ibn Katheer رحمه الله has written a detailed exegesis on this subject in his famous work of *"Al-Bidaayah wan Nihaayah"*, whosoever desires, he may refer to it.

Al-Shifa`ah* [3], *(the Intercession which is stored up for Muslims), is true, as related in the consistent and confirmed Ahaadith.

3). As Allaah Ta`ala says: Intercession (on behalf of anyone) cannot profit (another) in His presence, except for the one whom He permits (intercession)" (Surah Saba, verse 23). Allaah Ta`ala says: "only the one with whom He is pleased will be able to intercede (on behalf of anyone on the Day of Qiyaamah)"(Surah Ambiyaa, verse 28). Intercession begins with negation so that the people may not depend upon or rely on the intercession of their Auliyaa or pious predecessors.

The Intercession (on the day of Qiyaamah) will be of different stages, as is reported in the Ahaadith; the "*Shafaa`atul Kubra*" (Great Intercession) will be in favour of all mankind, so that the reckoning may begin; there will be the Intercession for the sinners; the Intercession for the salvation of those who have already been entered into the Fire; the Intercession for the raising of the stages in Jannah; etc.

Also, there will be different types of Intercessors from amongst the Believers; the Ambiyaa, the Angels, the Ulama, the Shuhadaa (Martyrs), the Sulahaa (Pious), the Huffaaz, etc.

"The covenant[1] which Allaah made with Hadhrat Aadam and his offspring is true. Allaah knew[2], before the existence of time, the exact number of those who would enter Jannah and the exact number of those who would enter the Fire. This number will neither be increased nor decreased. The same applies to all actions[3] done by people, which are done exactly as Allaah knew they would be done. Everyone is eased[4] to what he was created for."

The covenant[1] which Allaah made with Hadhrat Aadam and his offspring is true.

1). As Allaah Ta`ala says: "(Remember also the time before man was sent to earth) **When your Rabb extracted from the backs of the children of Aadam their descendants and** (after proving to them that He is their Rabb) **called them to witness over themselves saying, "Am I not your Rabb?" They replied, "Certainly! We testify to it"** (Surah A'raaf, verse 172).

Allaah knew[2], before the existence of time, the exact number of those who would enter Jannah and the exact number of those who would enter the Fire.

2). As Allaah Ta`ala says: ***A group shall be in Jannah, while another shall be in the Blaze*** *(Jahannam)"* (Surah Shura, verse 7). This is clear based on His Knowledge. As Allaah Ta`ala says: ***"verily Allaah has knowledge of all things"*** (Surah Maa'idah, verse 97). As Allaah Ta`ala says: ***"He has knowledge of their conditions and He keeps meticulous count of everything"*** (Surah Jinn, verse 28). And this number (of the inmates of Jannah and Jahannam) is also included in this encompassing.

This number will neither be increased nor decreased. The same applies to all actions[3] done by people, which are done exactly as Allaah knew they would be done.

3). Because actions are created by Allaah ﷻ. He says: ***"And Allaah has created you and whatever you do"*** (Surah Saaffaat, verse 96) And everything that He creates, He knows about it before He creates it. As Allaah Ta`ala says: ***"Does the One Who created*** *(you and your actions)* ***not know"*** (Surah Mulk, verse 14)

Everyone is eased[4] to what he was created for.

4). As Allaah Ta`ala says: ***As for the one*** *(the Mu'min)* ***who gives*** *(charity to the needy)*, ***who has Taqwa and who believes in the most beautiful word*** *(the Kalimah)* ***We shall make the*** *(means to attain)* ***great comfort*** *(Jannah)* ***easy for him*** *(by*

making it easy for him to carry out good deeds). ***As for the one who is miserly and indifferent*** *(towards the truth of Islaam)* ***and who rejects the most beautiful word*** *(the Kalimah)* ***We shall make the*** *(means to attain)* ***great grief*** *(Jahannam)* ***easy for him*** *(by making it easy for him to commit sins)"* (Surah Layl, verses 5-10).

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"And it is the action[1] with which a man's life is sealed which dictates his fate."

1). As Allaah Ta`ala says: "Verily those who commit kufr and die as Kuffaar, the earth full of gold shall never be accepted from any of them if they ever wish to offer it as ransom (to save themselves from punishment on the Day of Qiyaamah). For them shall be a painful punishment and they shall have no helpers (to save them from Allaah's punishment)" (Surah Aal Imraan, verse 91).

Allaah Ta`ala says: "Forgiveness is not for those who (continue to) commit evil acts (without repenting) and then, when death presents itself before any of them (and they can see the angels of death before them), he says, 'Now I repent!' Nor is it (forgiveness) for those who die as Kuffaar (and who repent in the Aakhirah. Such people will never be forgiven). We have prepared for such people a painful punishment" (Surah Nisaa, verse 18).

Allaah Ta`ala did not shackle the Truth by His saying: "Verily those who commit kufr and die as Kuffaar, the earth full of gold shall never be accepted from any of them if they ever wish to offer it as ransom (to save themselves from punishment on the Day of Qiyaamah). For them shall be a painful punishment and they shall have no helpers (to save them from Allaah's punishment)" {Surah Aal Imraan, verse 91}. In fact, He Subhaanahu Wa Ta`ala added the words: die as Kuffaar. This is a point of reflection

in that Allaah Ta`ala is not merely stating that they just die, but that they die whilst in the state of kufr. The object here is not to explain the mere dying of the kufaar, but it is to demonstrate the end condition of their death, i.e. they die whilst upon kufr. The warning is on this final condition of their lives, which will warrant for them a painful and a fearful punishment. This object would not have been fully achieved except by the words, die as Kuffaar. Had the Aayat read: "Indeed those who are kaafir or they die", then it would have meant that even the person who died as a kaafir in our eyes, yet he was a Mu`min, i.e. he made Taubah and his Taubah was accepted by Allaah Ta`ala, and his Imaan was accepted prior to his death, then that person would also be liable for the punishment. This would have necessitated that a person's end condition meant nothing, i.e. whether a person died as a kaafir or a Believer. It is for this reason that Allaah Ta`ala added the words die as Kuffaar. This confirms that the final and decisive moment in a person's life is the last stage. Thus, indeed, death is the completion and the conclusion of one's life and not the thing which brings to an abrupt end. The final moments of a person's life, that which is connected to the final condition of Imaan, will not change until eternity. Thus we learn from this that the retribution of anything is in accordance to the condition of its final moments. It is that condition upon which it was steadfast upon, and its final moments came in that condition. This is the meaning of the saying of Rasulullaah ﷺ, as stated in the Bukhaari and Muslim: "Indeed a person who carries out the actions of the inmates of Jannah, in the eyes of the people, (yet) he is from amongst the inmates of the Fire, and indeed a man carries out the actions of the inmates of the Fire, in the eyes of the people, and (yet) he is from amongst the inmates of Jannah." The following

is added in Bukhaari: "And indeed (the decisive) actions are those at (the time of) death."

This Hadith is a commentary of these Aayaat, which prove to us that a person's final actions and condition will be the decisive factor in this world and the Hereafter.

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"Those who are fortunate [1] are fortunate by the Decree of Allaah, and those who are wretched are wretched by the decree of Allaah. The exact nature [2] of the Decree is Allaah's secret in His creation, and no angel near the Throne, nor Rasul sent with a Message, has been given knowledge of it. Delving into it and reflecting too much about it only leads to destruction and loss, and results in rebelliousness. So be extremely careful about thinking and reflecting on this matter or letting doubts about it assail you, because Allaah has kept knowledge of the Decree away from human beings, and forbidden them to enquire about it, saying in His Book: 'He is not asked about what He does, but they are asked.' So anyone who asks: 'Why did Allaah do that?' has gone against a judgement of the Qur`aan, and anyone who goes against a judgement of the Qur`aan is an unbeliever. This in sum is what those of Allaah's friends with enlightened hearts need to know and constitutes the degree of those firmly endowed with knowledge. For there are two kinds of knowledge."

"Those who are fortunate [1] are fortunate by the Decree of Allaah, and those who are wretched are wretched by the decree of Allaah.

1). A fortunate person is a rightly guided one. An unfortunate person is one who is astray. Both these are in accordance to the Decree and Will of Allaah Ta`ala. As Allaah Ta`ala says: **"There can be no**

guide for the one whom Allaah sends astray and none can mislead the one whom Allaah guides" *(Surah Zumar, verses 36,37). Or it is said that guidance and deviation are the effects of good and bad fortune that are inherent in a person. If effects are from amongst the Decrees of Allaah Ta`ala, then all the more, the effected are from the Decree of Allaah Ta`ala, since they are created by Him.*

The exact nature [2] of the Decree is Allaah's secret in His creation, and no angel near the Throne, nor Rasul sent with a Message, has been given knowledge of it. Delving into it and reflecting too much about it only leads to destruction and loss, and results in rebelliousness. So be extremely careful about thinking and reflecting on this matter or letting doubts about it assail you, because Allaah has kept knowledge of the Decree away from human beings, and forbidden them to enquire about it, saying in His Book: 'He is not asked about what He does, but they are asked.' So anyone who asks: 'Why did Allaah do that?' has gone against a judgement of the Qur`aan, and anyone who goes against a judgement of the Qur`aan is an unbeliever. This in sum is what those of Allaah's friends with enlightened hearts need to know and constitutes the degree of those firmly endowed with knowledge. For there are two kinds of knowledge.

2). As far as the basic Mas`alah regarding* Qadr *(predestination/Decree of Allaah Ta`ala) is concerned, it is from amongst the absolute beliefs of our Deen, as has been explained with the rational and revealed proofs.

The difference between Masheeyat *(Divine Decree) and* Ridaa *(Divine approval/Pleasure) will be explained later on. Thus, as far as the actual Mas`alah is concerned, and its ruling is concerned*

they are understandable and it is not such that it boggles the mind or intellect.

Except that the source and core of Taqdeer, *it is a secret from amongst the secrets of Allaah Ta`ala, which is beyond the understanding and intellect of the human mind. It is an actions from amongst the Actions of Allaah Ta`ala. He is not asked about it, but we will be asked regarding our actions. He created everything and measured it according to proper measure.* ***Everything is subservient to the Will and Decree of Allaah Ta`ala.*** *Indeed Allaah Ta`ala created his slaves and their actions. He is the One Who intends kufr for the Kaafir, and He creates it and Wills it, but He is not pleased with it. He has Willed it in accordance to His Divine Wisdom. As for the basis and the core of the Masa`ala of* Qadr, *this is another matter, which is very delicate and extremely subtle. Its understanding and comprehension is far beyond the intellect of man.*

None understands the reality of it, besides Allaah ﷻ. The understanding and the intellect of man cannot comprehend it. Deviate are the ones who delve into it and successful are the ones who accept and believe in it. This is from the rules of Towheed. Hence, that person who believes in the Oneness of Allaah Ta`ala and belies the concept of* Taqdeer, *his belying destroys his belief in Towheed. May Allaah Ta`ala save us from such misfortunes.

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"Knowledge which is accessible [1] to created beings and knowledge which is inaccessible [2] to created beings. Denying the knowledge that is accessible is disbelief, and claiming the knowledge that is inaccessible is disbelief. Belief can only be firm when accessible knowledge is accepted and inaccessible knowledge is not sought after."

"Knowledge which is accessible [1] to created beings

1). This refers to that knowledge that was brought by the Ambiyaa عليهم السلام*, which was concise and detailed, comprised of negations and confirmations. This is the knowledge of the Shari'ah. This is on the level of those who delve deep into knowledge. As Allaah Ta'ala says:* **"Those who are sound in knowledge** (who are not proud and are content with their intellectual achievements and the strength of their Imaan) **say, "We believe in them** (because our intellect falls short of understanding them). **All** (the Muhkamaat and the Mutashaabihaat) **are from our Rabb." None take heed besides men of understanding"** *(Surah Aal Imraan, verse 7).*

As Allaah Ta'ala says: **"Hold fast to what** (commands) **the Rasool ﷺ gives you and refrain from what** (actions) **He prevents you** (because whatever he instructs you is from Allaah)" *(Surah Hashar, verse 7).*

This is the knowledge which is accessible, with all its corollaries, like experience, examples, narratives, etc. This is all that is accessible in the Qur'aan Majeed and Sunnah. Everything besides this is the inaccessible knowledge, which excludes forgetfulness. There is no way to understanding this type of knowledge, either by thought or reflection. As Allaah Ta'ala said, from Hadhrat Ibraheem عليه السلام*:* **"O my father! Such knowledge has come to me that has not come to you, so follow me and I shall show you the straight path"** *(Surah Maryam, verse 43). This is the knowledge of the Shari'ah.*

and knowledge which is inaccessible [2] to created beings. Denying the knowledge that is accessible is disbelief, and claiming the knowledge that is inaccessible is disbelief. Belief can only be firm

when accessible knowledge is accepted and inaccessible knowledge is not sought after."

2). An example of this knowledge is the secrets of predestination which Allaah Ta`ala has concealed from man. He has prohibited them from probing into it. Also, the knowledge of the reality of the Rooh (soul). As Allaah Ta`ala says: **"You have been granted only a little bit of knowledge"** *(Surah Bani Israa'eel, verse 85). Also, the knowledge of the advent of Qiyaamah, as Allaah Ta`ala says:* **"They ask you** (O Muhammad ﷺ) **about Qiyaamah, when will it occur? Say, "The knowledge of this is with my Rabb** (only Allaah knows when it will occur). **Only He will make it appear it on its time. It** (the occurrence of Qiyaamah) **will be weighty on the heavens and the earth and will appear suddenly." They ask you as if you have perfect knowledge of it. Say, "The knowledge of this is only with Allaah, but most people do not know."** (We are aware only of the signs of Qiyaamah, as mentioned by Rasulullaah ﷺ.)" *(Surah A'raaf, verse 187)*.

Also the knowledge of the principles of the unseen, as Allaah Ta`ala says:* **"With Him are the keys** (the knowledge) **of the unseen, about which none besides Him has any knowledge"** *(Surah An'aam, verse 59)*. *Also the knowledge of the condition of the ability of creation and eternity or the knowledge of their reality, as Allaah Ta`ala says: **"Verily the knowledge of** (when) **Qiyaamah** (will come) **is only with Allaah. He sends the rains and knows** (the details of) **what is in the wombs** (such as the character and future of the child). **A soul does not know what it will earn tomorrow and neither does it know in which land it will die. Undoubtedly Allaah is All Knowing** (only He knows all of these things and everything else), **Informed"** *(Surah Luqmaan, verse 34)*.

That person who denies anything of that which Rasulullaah ﷺ brings, he is amongst the Kaafireen. That person who claims to know that knowledge which is hidden from man, is amongst the atheists and deviates. May Allaah Ta`ala save us from such beliefs.

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"We believe in Al-Lowh [1] (the Tablet) and Al-Qalam [2] (the Pen) and in everything written on it. Even if all created beings were to gather together to make something fail to exist, whose existence Allaah had written on the Tablet, they would not be able to do so. And if all created beings were to gather together to make something exist which Allaah had not written on it, they would not be able to do so. The Pen has dried having written down all that will be in existence until the Day of Qiyaamah.

We believe in Al-Lowh [1] (the Tablet)

1). As Allaah Ta`ala says: **"But it is the Glorious Qur'aan (which is recorded) in the Lowhul Mahfoodh"** ("The Preserved Tablet" which cannot be altered in any way)"*{Surah Burooj, verses 21,22}*.

As Allaah Ta`ala says: **"Allaah erases** (from a Shari'ah) **whatever** (laws of a previous Shari'ah) **He wills and keeps in** place (whatever laws He wills, so that it may apply to them as well). **With Him is the Mother** (Original) **of Books** (the Lowhul Mahfoodh, in which nothing is ever changed)" *{Surah Ra'a'l, verse 39}*.
As Allaah Ta`ala says: **"Every hidden thing in the heavens and the earth is recorded in the clear book** (the "Lowhul Mahfoodh")" *{Surah Naml, verse 75}*.

and Al-Qalam [2] (the Pen) and in everything written on it. Even if all created beings were to gather together to make something fail to exist,

whose existence Allaah had written on the Tablet, they would not be able to do so. And if all created beings were to gather together to make something exist which Allaah had not written on it, they would not be able to do so. The Pen has dried having written down all that will be in existence until the Day of Qiyaamah.

2). As Allaah Ta`ala says: "**Noon** (Only Allaah knows the correct meaning of this letter). **By the oath of the pen** (that recorded the destiny of creation on the "Lowhul Mahfoodh") **and by** (the oath of) **what** they (the angels who record the actions of people) **write!**" *(Surah Qalam, verse 1).*

This is the Pen that is the first of all pens. It is the best and most honoured of all pens. As Allaah Ta`ala says: "**Whoever does a good act as a Mu'min, his effort will not be unappreciated in the least** (he will be rewarded for every good act regardless of how insignificant it may seem). **We are indeed the scribes of it** (We meticulously record their every action)" *(Surah Ambiyaa, verse 94).*

The Pens are many. The Ulama have enumerated them in their Kitaabs. Refer to Tafseer-e-Azeezi regarding this Aayat.

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"Whatever a person has missed [1] he would never have got it, and whatever he gets, he would have never missed it. It is necessary for the servant to know that Allaah already Knows everything that is going to happen [2] in his Creation and has Decreed it in a detailed and decisive way."

"Whatever a person has missed [1] he would never have got it, and whatever he gets, he would have never missed it.

1). This is similar to the words of a Hadith regarding the Mas`alah of Qadr. The necessary commentary on this subject has already passed.

It is necessary for the servant to know that Allaah already Knows everything that is going to happen [2] in his Creation and has Decreed it in a detailed and decisive way."

2). As Allaah Ta`ala says:* **"Does the One Who created** (you and your actions) **not know"** *{Surah Mulk, verse 14}. And as Allaah Ta`ala says: **"The responsibility of sustaining every creature on earth rests with Allaah. He knows the place where they will stay** (for a longer period - Jannah or Jahannam) **and the place where they will be kept in trust** (for a shorter period- the world/the grave). **Everything is** (recorded) **in the Clear Book** (the "Lowhul Mahfoodh")" *{Surah Hood, verse 6}.*

As Allaah Ta`ala says: **"He knows what is on the land and within the oceans. He is** (even) **Aware of every leaf falling from a tree. Every grain in the darkness of the earth and every moist and dry thing is** (recorded) **in the clear Book** (the Lowhul Mahfoodh)" *{Surah An'aam, verse 59}.*

Allaah Ta`ala says: **"He is the One Who raises your souls** (from your bodies) **by night** (when you sleep), **knows what you do by day and awakens you** (after your sleep) **to complete the fixed term** (of your life). **Then** (after you die) **to Him is your return and He shall inform you of** (take you to task for) **what you used to do"** *{Surah An'aam, verse 60}.*

As Allaah Ta`ala says: **"Behold! Verily they** (some people) **turn their chests so that they may hide from Him. Behold!** (Even) **When they wear their clothes** (thinking that they are hiding themselves from Allaah), **He knows what they hide as well as**

what they disclose. Undoubtedly, He has knowledge of the secrets of their hearts (their thoughts and intentions)" *(Surah Hood, verse 5)*.

Allaah Ta`ala says: ***"Say, 'Whether you hide*** *(from people)* ***or reveal*** *(to them)* ***what is in your bosoms*** *(in your hearts, such as your friendship with the Kaafiroon)*, ***Allaah knows it*** *(nothing is hidden from Him)*. ***He knows what is in the heavens and what is in the earth, and Allaah is Able to do all things*** *(including punishing the wrongdoers)"'* (Surah Aal Imraan, verse 29).

Thus, He is knowledgeable of all that has happened, is happening and will happen until eternity. He Knows it before it is created and even after it is created. All this is written by Him in the Mother of all Kitaabs (Al-Lahw Al Mahfooz). Many have gone astray on this point, like the Mushrikeen, philosophers, Saaibeen, etc. in their refuting His Knowledge of things before its creation. All this is included in falsifying Taqdeer.

This falsification necessitates their refutation of His knowledge being All-Encompassing. These Aayaat is a clear refutation of their beliefs.
Indeed Allaah Ta`ala has destined everything to the finest detail even before its creation. Those who refute this, are refuting His Power and knowledge and they are not believers.

"There is nothing that He has created in either the heavens or the earth that can contradict it [1], or add [2] to it, or erase it or change [3] it."

"There is nothing that He has created in either the heavens or the earth that can contradict it [1],
1). As Allaah Ta`ala says: ***"There is none to withhold the mercy Allaah opens to His people*** *(such as rain, sustenance, spiritual upliftment)*, ***and there is none to release the mercy that He withholds. He is the Mighty*** *(Able to do as He*

pleases without anyone to challenge Him), ***the Wise*** *(knows exactly when and on whom to shower His mercy)"* {Surah Faatir, verse 2}.

That is, there is none who can contradict or revoke His Commands. As Allaah Ta`ala says: "If Allaah afflicts you with (any) harm, none can remove it besides Him. (On the contrary,) If He intends (any) good for you, then none can prevent His grace (none can stop the good from reaching you). He bestows His grace on those of His bondsmen whom He pleases and He is the Most Forgiving, the Most Merciful" (Surah Yunus, verse 107).

This applies whether the Command is regarding a hidden or clear matter, none can revoke His Command.

or add [2] to it,

2). As Allaah Ta`ala says: ***"Allaah commands*** *(His creation)* ***and there is none to avert*** *(prevent)* ***His command. He is swift in reckoning*** *(calling people to account for their actions)"* (Surah Ra'ad, verse 41).

or erase it or change [3] it."

3). As Allaah Ta`ala says: **"There is none to alter the words** (decrees and promises) **of Allaah"** *(Surah An'aam, verse 34).*

"Or increase [1] it or decrease [2] it in any way. And there is no created [3] thing except with His creation."

"Or increase [1] it

1). As Allaah Ta`ala says: **"Allaah increases in His creation as He pleases** (making some larger and more powerful than others). **Verily Allaah has power over all things"** *(Surah Faatir, verse 1). There is no creator of creation, but Him, and there is no increaser in the creation but Him. There is none to command the*

creation but Him and there is none to increase in His Commands but He.

or decrease [2] it in any way.

2). As Allaah Ta`ala says: *"**Do they** (the Kuffaar) **not see that We have been reducing the land** (that they control) **from its borders** (by handing it over to the Muslims as they conquests continue). **Allaah commands** (His creation) **and there is none to avert** (prevent) **His command. He is swift in reckoning** (calling people to account for their actions)"* (Surah Ra'ad, verse41).

Thus He is the One Who decreases in His creation, and there is none else, because there is only One Creator. It is simpler to decrease than to increase, and since He has the Power and Ability to increase, He can all the easier decrease as well. None else has power over this besides Him since He is the Creator and none else.

And there is no created [3] thing except with His creation."

3). *As Allaah Ta`ala says:* "**Indeed those** (gods) **that you worship besides Allaah can never even create** (something as little and insignificant as) **a fly** (which Allaah has created in great abundance) **even though all of them join forces in this effort.** (In fact,) **If a** (weak and insignificant) **fly has to steal anything from them** (from these gods), **they** (are so helpless that they) **cannot** (even) **retrieve it. The seeker** (the Mushrikeen) **and the sought** (their gods) **are both weak** (feeble and helpless)" *(Surah Hajj, verse 73)*.

At-Takween means to create. A thing can neither be a created thing except by His creation nor a formed or shaped thing except by His forming or shaping. This applies to all qualities. A thing can neither be blessed except with His Mercy nor sanctified except with His Munificence. A person can neither be knowledgeable except with His bestowing of Knowledge neither an

owner except with His granting ownership. None can be sustained except with His Sustenance nor be led astray except with His misleading nor be guided aright except with His guidance, etc. etc. There is neither a creator except He nor any shaper except He. There is no Most Merciful, except He or Sustainer except He, or Guider except He, or Teacher except He, or All Wise, except He, etc. etc. This is so because there is No deity but He. This is the crux and basis of our belief. We believe that everything happens with His Orders and Knowledge. He is the Creator and Protector.

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"And At-Takween [1] (creation) is not executed except with beauty and perfection. This [2] is a fundamental aspect of belief and a necessary element of all knowledge and recognition of Allaah's Oneness and Rabubiyyat. As Allaah says in His Book: 'He created everything and Decreed it in a detailed way'. And He also says: 'Allaah's Command is always a decided Decree.'"

"And At-Takween [1] (creation) is not executed except with beauty and perfection.

1). As Allaah Ta`ala says: "(This is all) ***The doing of Allaah Who perfects everything*** *(just as Allaah grants strength to weak things, so too can He weaken strong things like the mountains).* ***Indeed He is Informed*** *(fully aware)* ***of what you do*** *(and will take you to task for the wrong you do)"* (Surah Naml, verse 88).

This [2] is a fundamental aspect of belief and a necessary element of all knowledge and recognition of Allaah's Oneness and Rabubiyyat. As Allaah says in His Book: 'He created everything and Decreed it in a detailed way'. And He also says: 'Allaah's Command is always a decided Decree.'"

2). Because indeed Imaan is not straightened except with recognition, and the basis of recognition is the acceptance of the Oneness of Allaah Ta`ala. Towheed is not complete except with the following two points:
The first point is Towheed in Khalq, i.e. there is creator except Allaah Ta`ala, and there is no shaper except Allaah. Also, Towheed in Rabwiyyah, i.e. there is no Rabb except Allaah Ta`ala, and there is no benefactor or harmer except Allaah.
The second point on Towheed is Amr, i.e. there is no maker in the laws of Deen except Allaah Ta`ala, there is no ruler/judge except Allaah, there is indeed no Command except from Allaah Ta`ala. He has ordered that we worship none but He.
Both of these aspects of Towheed cannot be recognised except with belief in Taqdeer, in that there is none who destines fate except Allaah Ta`ala. He is the One Who created all the creation and He has chalked out their respective fates. He is the One Who issues the Commands. He has destined their lives and has stipulated their demises. He has ordained the Shari'ah and has abrogated it as He desired. Everything is recorded in The Book. He can efface what He desires and confirm what He Wills. It is for this reason that Sheikh رحمه الله repeats the issues of the creation and Towheed. These are from amongst the basis of the Deen and the principles of recognition. Hence he has also quoted the two Aayaat, stated above.
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So woe to anyone who argues with Allaah concerning the Decree and who, with a sick heart 1, starts delving into this matter. In his delusory attempt to investigate the Unseen, he is seeking a secret that can never be uncovered, and he ends up an evil-doer, telling nothing but lies."

1). As Allaah Ta`ala says: "**Is he who was dead** (as a Kaafir), **then We granted him life** (guided him to Islaam) **and gave him a light** (Imaan) **by which he may walk among people better than someone** (a Kaafir) **like him who is in a multitude of darkness** (kufr and sin) **from which he will not come out** (who will die as a Kaafir)?" {Surah An'aam, verse 122}. That is he was dead in disbelief and We gave him the life of Imaan. Hence, a pure and believing heart is a living heart. If falsehood and distasteful things are presented before it, it naturally flees therefrom and dislikes and hates it. It is not inclined towards it. Contrary to a heart which is dead with kufr and deviation. This type of heart cannot differentiate between good and evil, virtue and sin. It, due to its weakness inclines towards whatever is presented to it, in accordance to its sickness. There are two types of sicknesses of the heart; sickness in knowledge, this is the sickness of doubt; and the sickness of actions which is the sickness of desires.
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Al-Arsh 1 (the Throne) and Al-Kursi 2 (the Chair) are true, as Allaah had explained in The Qur`aan. He is Independent 3 of the Throne and whatever is beneath it. He encompasses 4 everything above it."

"Al-Arsh 1 (the Throne)

1). As Allaah Ta`ala says:* "(Allaah is) **The Exalter of ranks** (the One Who raises our status) **and the Owner of the Throne**" *{Surah Mu'min, verse 15}. Allaah Ta`ala says: **He is the Most Forgiving, All Loving, Owner of the Throne, the Majestic...**" *{Surah Burooj, verses 14-15}.*

As Allaah Ta`ala says: "**There is no Ilaah but Him. He is the Rabb of the Glorious Throne**" {Surah Mu'minoon, verse 116}.

The existence of the Throne is established from these Aayaat, with varying qualities.

and Al-Kursi 2 (the Chair) are true, as Allaah had explained in The Qur`aan.

2). As Allaah Ta`ala says: "His Kursi (throne) includes the heavens and the earth (and whatever is within them) and He never tires of caring for them. He is High (above His creation), The Tremendous (the Supreme)" {Surah Baqara, verse 255}. Al-Kursi is like a stairs for the Arsh, that leads up to the it. It has stages upon stages, as interpreted by Haafiz Ibn Katheer رحمه الله in Al-Bidaayah Wan Nihaayah.

He is Independent 3 of the Throne and whatever is beneath it.

3). Because He ﷻ is its Rabb and Owner, as He says: **"On Him only do I rely and He is the Rabb of the glorious Throne"** {Surah Taubah, verse 129}. The Rabb of anything is not dependant on it, in fact He is independent of it. It would be a clash of opposites if the Rabb (Nourisher) is independent of the marboob (nourished) and that He is dependant on it. This would be spurious. He has created it so that He may, thereby, make known His Quality of Ownership over it. The Arsh is a place wherefrom His Orders and Plans are sent forth.

He encompasses 4 everything above it."

4). As Allaah Ta`ala says: **"Behold! He Encompasses everything"** {Surah HaaMeem Sajdah, verse 54}. This explanation has already passed. Also, the Arsh is like a dome upon the universe. It is as though it encompasses everything that is beneath it, and Allaah Ta`ala Encompasses the Arsh and everything that is above it and below it. The object of encompassment is not like that of a ship and the creation is within it. Allaah Ta`ala is much more superior than that. He is Most High and

Magnanimous. Indeed the object of encompassment is a great and limitless encompassment. His knowledge, His Power, His protection, His Planning and Arrangement encompasses all. All the people and particles of all the universes and worlds are subservient to His Magnanimous Attributes, which expound His Perfection. All this is attributed to His Greatness. An atom cannot be compared to the entire universe.

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"And what He has created is incapable 1 of encompassing Him. We say 2 with belief, acceptance and submission that Allaah took Ibraheem as an intimate friend and that He spoke directly to Moosa 3. We believe 4 in the Angels, and the Ambiyaa, and the Books which were revealed to the Messengers."

"And what He has created is incapable 1 of encompassing Him.

1). As Allaah Ta`ala says: "while they are unable to encompass (comprehend) His knowledge (they will never be able to know all that Allaah knows)" (Surah TaaHaa, verse 110).

He cannot be encompassed by knowledge, or power, or action or planning. Also, it is not possible for the Encompasser to be encompassed. This would be a case of clashing of opposites.

We say 2 with belief, acceptance and submission that Allaah took Ibraheem as an intimate friend

2). *As Allaah Ta`ala says;* **"Allaah chose Ibraheem ﷺ for a** (sincere) **friend**" *(Surah Nisaa, verse 125). Sheikh mentions this as a refutation to the Mu`tazilas and philosophers who claim that affection and friendship (which is perfect affection) cannot be achieved except with correlation between the lover and the beloved, and there is no correlation between the Ever-Living and the newly created. This is a false*

and spurious claim. Logic and intelligence refutes such a claim.

and that He spoke directly to Moosa [3].

3). As Allaah Ta`ala says: "**Allaah specially** (directly) **spoke to Moosa** ﷺ" {Surah Nisaa, verse 164}.

The explanation of this passed in the discussion of the Qur`aan being the Speech of Allaah Ta`ala.

We believe 4 in the Angels, and the Ambiyaa, and the Books which were revealed to the Messengers."

4). As Allaah Ta`ala says: "**The Rasool** (Muhammad ﷺ) **believed in that which has been revealed to him from his Rabb and** (so do) **the Mu'mineen. Each one believes in Allaah, His angels, His Books and His Rusul.** (They say) "**We make no distinction between one and another messenger**" {Surah Baqara, verse 285}.

As Allaah Ta`ala says: "**Righteousness is not that you turn your faces towards the east or west** (during salaah), **but** (a person of) **righteousness is that person who believes in Allaah, the Last Day** (the Day of Qiyaamah), the **angels, the Books, and the Ambiyaa** عليهم السلام ..." {Surah Baqara, verse 177}. Thus whosoever refutes this, he is according to the ruling of the Qur`aan a Kaafir and a deviate, who is far from the Truth and Imaan. As Allaah Ta`ala says: "**Whoever disbelieves in Allaah, His angels, His Books, His Rusul and the Last Day, then he has indeed wandered far astray** (regardless of the claims he makes)" {Surah Nisaa, verse 136}. Also, that person who differentiates between Allaah and His Ambiyaa عليهم السلام, and he believes in some and falsifies others, indeed such a person is also a Kaafir and renegade of Islaam.

As Allaah Ta`ala says: ***"Indeed those who disbelieve in*** *(reject)* ***Allaah and His Rusul, who seek to draw a distinction between Allaah and His Rusul***

(by believing in Allaah and not in His Rusul), ***those who say, "We believe in some*** *(Rusul, as per their motives)* ***and disbelieve in some*** *(as per their whims),"* ***and who seek to adopt a path between these*** *(between Imaan and kufr),* ***such people are true Kaafiroon. We have prepared for the Kaafiroon a disgraceful punishment"*** (Surah Nisaa, verses 50-51).

Hence the fundamentals of Imaan are seven: Belief (Imaan) in Allaah Ta`ala, His Angels, His Messengers, His revealed Kitaabs, the day of Qiyaamah, in Taqdeer and in Jannah and Jahannam. Some of these are mentioned in the text of the Kitaab and the explanation of the others have passed. The philosophers refute all of them and have obfuscated (confused) their meanings. They do not believe.

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"And we bear witness that they were all following the manifest Truth. We call 1 the people of our Qiblah Muslims and believers as long as they acknowledge what the Rasul ﷺ brought, and accept as true everything that he said and told us about."

1). As Allaah Ta`ala says: "**Follow the religion of your father Ibraheem ؑ. It was He** (Allaah) **who named you Muslims from before** (in the previous scriptures) **and in this Qur'aan"** (Surah Hajj, verse 78). As Allaah Ta`ala says from Hadhrat Ibraheem ؑ: **"O our Rabb! Make us obedient to You and make from our descendants a nation that is also obedient to You"** (Surah Baqara, verse 128).The title of Muslims for this Ummat was from before its existence and will also be after its passing on, as is borne out by the text of the Qur`aan Majeed: **"O you who have Imaan! Fear Allaah as He should be feared (by obeying all His commands) and do not die except as Muslims"** (Surah Aal Imraan, verse 102).

As Allaah Ta`ala says: ***"Say, "We have Imaan in Allaah, in that which was revealed to us, what***

was revealed to Ibraheem ﷺ, Ismaa'eel ﷺ, Is'haaq ﷺ, Ya'qoob ﷺ, the descendants *(of Ya'qoob ﷺ who were Ambiyaa)*, ***and that which was revealed to Moosa ﷺ, to Isa ﷺ and to all the Ambiyaa from their Rabb. We make no distinction between any of them*** *(between any of the Ambiyaa by believing in some and rejecting others)* ***and to Him we are Muslims*** *(we have surrendered)*" (Surah Aal Imraan, verse 84).

This has been expounded in a clear way by our Nabi, the most truthful of the truthful (sallallahu alaihi wasallam): "He who performs our Salaat (i.e. reads Salaat like us), faces towards our Qiblah and eats our slaughtered animals, is a Muslim."

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"We do not enter into vain talk 1 about Allaah."

1). Because indeed to argue and enter into vain talk about regarding the Being and Signs of Allaah Ta`ala are the arguments of the hypocrites.

To make known one's opinions without having knowledge is not permissible.

As Allaah Ta`ala says: "**Allaah sends the bolts of lightning to strike whoever He wills while they are disputing about Allaah. Allaah is fiercely Powerful**" *(Surah Ra'ad, verse 13)*.

As Allaah Ta`ala says: "**Thus does Allaah allow those people to go astray who transgress the limits and who are sceptical, those who dispute about Allaah's Aayaat without any warrant** (justification) **coming to them**" *(Surah Mu'min, verses 34-34)*.

Hence it is not appropriate for anyone to discuss or speak about the Being of Allaah Ta`ala except with the Attributes that He has described Himself with. Therefore you will see that the quickest to dispute regarding Allaah Ta`ala are the people of desires and opinions and those who enter into vain talk and play

around regarding the Being of Allaah Ta`ala, with their own cock-eyed opinions and thoughts.

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"Nor do we allow any dispute 1 about the religion of Allaah. We do not argue 2 about the Qur`aan and we bear witness that it is the Speech of the Rabb of the worlds which Hadhrat Jibraeel ﷺ came down with."

"Nor do we allow any dispute 1 about the religion of Allaah.

1). That is the people of the Haqq do not allow themselves to be led astray by the whisperings and ruses of the people of desire. This would be like seeking a judgement from false judges, and indeed we have been ordered to reject the false judges. As Allaah Ta`ala says: **"And they wish to go for judgement to the Taghut (false judges) while they have been ordered to reject them"** (Surah Nisaa, verse 60). Also this is a ruse, deception and a cover-up of the Truth with falsehood. This is also forbidden.

As Allaah Ta`ala says regarding the Ahle Kitaab: ***"Do not mix the Haqq*** *(the truth, which I have revealed)* ***with lies*** *(that you have invented)* ***and do not knowingly*** *(intentionally)* ***conceal the Haqq*** *(the truth concerning the Nabuwwaat of Muhammad ﷺ)"* (Surah Baqara, verse 42).

To argue regarding the Haqq is deceit. As Allaah Ta`ala says regarding the Mushrikeen: "**They** (the Mushrikeen then) **say, "Are our gods** (idols) **better or he** (Isa ﷺ) **?" They say this to you only to dispute, for they are a people given to arguing.** (They realise that it is their idols that are being referred to, but merely raise the objection to develop an argument.) **He** (Hadhrat Isa ﷺ) **is but a servant on whom We have bestowed Our bounties** (by making him Our Rasool), **and whom We have made an example for the Bani Israa'eel** (and for mankind

after them to prove to them that Allaah can create without the apparent means)" *(Surah Zukhruf, verses 58-59)*.

We do not argue 2 about the Qur`aan and we bear witness that it is the Speech of the Rabb of the worlds which Hadhrat Jibraeel ﷺ came down with."

2). That is, do say regarding the Qur`aan Majeed, its words, meanings or recital, as the deviates have said. Indeed the people of deviation have made it the pastime of their desires and opinion to change and alter the Kalaam of Allaah Ta`ala. This they have done so as to plant seeds of doubt in the Ahle Haqq. As Allaah Ta`ala says: **"The Kuffaar use falsehood (baseless and absurd arguments) to dispute in order to eradicate the truth and they make a mockery of My Aayaat and the warnings that have been given to them"** (Surah Kahaf, verse 56).

Advice will not benefit them, in fact, the only solution for them is -- The Sword! We should also not delve into argument and vain talk with regard to the words and recital of the Qur`aan Majeed. As Hadhrat Ibn Mas`ood ؓ said: "I heard a person reciting an Aayat which Nabi ﷺ recited differently. I went with him to Nabi ﷺ and told him about his recital. I noticed in his (sallallahu alaihi wasallam)'s face distaste. He said; 'Nay! Do it (in the way that is) beautiful, and no not differ, indeed those who were before you were destroyed because they differed.'" If we are not allowed to dispute with the Ahle Kitaab except in a good way, then all the more should we not argue with the people of Imaan. If a believer falters, we must not brand him a kaafir unless a definite proof does not surface. As Nabi ﷺ said: "Allaah Ta`ala has raised (forgiven/overlooked) from this Ummat mistakes and forgetfulness."

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"And taught 1 the Most Honoured of all the Messengers, Muhammad ﷺ. It is the Speech 2 of

Allaah and no speech of any created being is comparable to it."

"And taught 1 the Most Honoured of all the Messengers, Muhammad ﷺ.

1). This is a declaration of Hadhrat Jibraeel's ﷺ teaching Nabi ﷺ. This is a refutation of what some deviates like the sect Qaraamitah and others claim that the Qur`aan was imbibed directly into the heart of Nabi ﷺ, by way of envisaging and imagining. This claim of theirs is a refutation of the concept of Wahi from Allaah Ta`ala. May Allaah Ta`ala save us from us corrupt beliefs.

It is the Speech 2 of Allaah and no speech of any created being is comparable to it."

2). **Allaah Ta`ala says: "Say, "If mankind and the Jinn combine to** (try to) **produce something similar to this Qur'aan, they would not be able to produce anything like it even if they assistant each other"{Surah Bani Israa'eel, verse 88}.**

As Allaah Ta`ala says: "Or do they (the Kuffaar) **say, "He** (Rasulullaah ﷺ) **has fabricated** (forged) **it** (the Qur'aan)." **Say, "Produce ten 'fabricated'** (in your words) **Surahs like any in it (in the Qur'aan) and, besides Allaah, call whoever you can (to assist you) if you are truthful** (in your claim)" {Surah Hood, verse 13}.

Then the Aayat was revealed: **"If you are in doubt about what We have revealed to Our bondsman** (if you doubt that the Qur'aan which was revealed to Muhammad ﷺ is from Allaah), **then produce even a single Surah like any in the Qur'aan** (something that can match the eloquence, the beauty, the style and the prophecies of the Qur'aan). **And** (you are also at liberty to) **call your witnesses (your helpers and deities) besides Allaah if you are truthful** (stand up to this challenge if you feel that you are truthful in your claim that Muhammad ﷺ was the

author of the Qur'aan. If your claim is correct, you will easily be able to compose something equal if not superior because Muhammad ﷺ was an untutored person)" {Surah Baqara, verse 23}.

Then the Aayat was revealed: "**Do they** (the Mushrikeen) **say that he** (Rasulullaah ﷺ) **fabricated it** (the Qur'aan) **? Tell them, "Then produce even a single Surah like any in it** (in the Qur'aan) (something that can match the eloquence, the beauty, the style and the prophecies of the Qur'aan) **and** (you are also at liberty to) **call whoever you can** (to assist you) besides Allaah if you are truthful" {Surah Yunus, verse 38}.

The summary of this is that any non-Mu`jizah is unlike a Mu`jizah. Absolutely no speech can be comparable to the Qur`aan Majeed. In fact, any Speech of Allaah Ta`ala's cannever be compared to that of man's. Speech is the translation or rendition of knowledge, and the Knowledge of Allaah Ta`ala's is All-Encompassing and the knowledge of man is encompassed. The encompassed cannot leave the perimeters of its encompassment, which is the Knowledge of Allaah Ta`ala. Notwithstanding this, the speech of man is a creation of Allaah Ta`ala. How can a limited creation ever compare to an All-Encompassing Creator? This would then be a case of contradictory opposites.

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"We do not say that it was created and we do not go against 1 the Jamaa`ah of the Muslims regarding it."

1). Commentary on this subject that the Qur`aan Majeed is the uncreated Speech of Allaah Ta`ala has passed in great detail. The Author رحمه الله, by saying that we do not go against the Jamaa`ah of the Muslims is indicating that anyone who avers that the Qur`aan is a creation of Allaah Ta`ala, he is in fact opposing the Jamaa`ah of the Muslims. All the Salaf-e-Saaliheen (pious predecessors) have agreed that

the Speech of Allaah Ta`ala is uncreated. During the era of Khalifah Ma`moon, the Ulama and people of Haqq bore untold hardships and punishments due to their refutation of the claim that the Qur`aan is created. They underwent great difficulties, but they remained steadfast, and maintained all along that the Qur`aan Majeed is the Speech of Allaah Ta`ala and uncreated.

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"We do not consider any of the people of our Qiblah to be unbelievers 1 because of any wrong action they have done, as long as they do not consider that action to have been lawful 2. Nor do we say 3 that the wrong action of a man who has belief does not have a harmful effect on him."

"We do not consider any of the people of our Qiblah to be unbelievers 1 because of any wrong action they have done,

1). As Allaah Ta`ala says: "**O you who have Imaan! Qisaas has been made obligatory** (has been ordained) **for you in the case of murder; a free man (will be executed) for** (murdering) **a free man, a slave for a slave and a woman for a woman. Whoever** (heir) **forgives his brother** (the murderer), **should demand (the Diyah) with kindness** (without harshness) **and payment should be pleasant (without delay and in full). This** (choice between Qisaas and Diyah) **is a special consideration from your Rabb and a mercy** (because the Jews were compelled to apply Qisaas when a murder was committed and the Christians were compelled to accept Diyah instead). **So whoever oversteps the limits** (by killing the murderer) **after this** (after the murderer was forgiven) **shall suffer a painful punishment** (by being executed in this world and punished in the Aakhirah)" {Surah Baqara, verse 178}.

A (Muslim) murderer is not excluded from those who have Imaan, notwithstanding the sin of his of murdering someone without any right or valid reason to do so. The brotherhood of Deen still holds firm. It is thus established that even after the gravest of the grave sins, i.e. murder, a person still remains a Muslim and a brother of the believers. As Allaah Ta`ala says: **If two groups of Mu'mineen fight each other, then reconcile between them.** (However, despite your efforts to reconcile,) **If the one group transgresses against** (oppresses) **the other, then fight that (transgressing) group until they return to** (the obedience of) **Allaah's command** (to live in peace and harmony with other Muslims). **If they return** (to the reconciliation process and stop fighting), **then reconcile between them with justice. Be just, for Allaah loves those who exercise justice. The Mu'mineen are all brothers** (because they all belong to the same Deen), **so reconcile** (create harmony) **between your brothers** (whenever a dispute arises). **Fear Allaah so that mercy may be shown to you.** (Surah Hujuraat, verses 9-10).

It is confirmed here also that Allaah Ta`ala does not declare a Muslim murderer a kaafir, and counts him among the believers and among the brotherhood of Islaam. This is a refutation of the Khawaarij, who declare as kaafir all sinners. They contradict the Qur`aan Majeed.

as long as they do not consider that action to have been lawful 2.

2). Indeed to regard as Halaal something which the Shari'ah has rejected, is destructive to the Aqeedah (belief). This is kufr. Committing a sin, whilst having one's Aqeedah intact, (i.e. not condoning or regarding as permissible the sin), is fisq and not kufr.

Nor do we say 3 that the wrong action of a man who has belief does not have a harmful effect on him."

3). This is a refutation of the Murjiyah sect, who aver that Imaan is unaffected by sin, just as obedience is unaffected by kufr. These people are on the extreme in their beliefs and the Mu`tazilas are on the other extreme, since they aver that Imaan does not remain after sin. They damn as kaafir every sinning Muslim. The truth is that sin does affect the believer, but his Imaan remains intact. The texts of the Qur`aan and Ahaadith bear out that every person who had even an atom's weight of Imaan in his heart will eventually be saved from the Fire. That is, a sinning believer will be in the Fire (albeit for a limited time), as a believer. The sin of a believer will harm him in that it will warrant his entry into the Fire. The various Aayaat of Shafaa`at (intercession) prove that the sin of believers will harm them, although they will still remain believers, because intercession will not be permissible for kuffaar.

Obedience with kufr will also be of no benefit. Take the example of Abu Taalib, who will remain in the Fire forever, due to his kufr and rejection of Imaan. Nevertheless, his punishment will not be of a very severe nature, owing to his assisting and aiding Nabi ﷺ throughout his life.

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"We hope that Allaah Ta`ala will pardon 1 people of right action among the believers and grant them entry into Jannah through His Mercy, but we cannot 2 be certain of this."

"We hope that Allaah Ta`ala will pardon 1 people of right action among the believers and grant them entry into Jannah through His Mercy,

1). As Allaah Ta`ala says: "(O mankind!) **The misfortunes that afflict you are a result of the** (evil) **actions you earn, and** (because of your many

sins, you deserve to suffer even more adversities, but) **Allaah pardons a great deal** (of your sins, because of which you are spared many more hardships). {Surah Shura, verse 30}.

As Allaah Ta`ala says: **"Verily Allaah is Most Pardoning, Most Forgiving"** {Surah Hajj, verse 60}. Divine Pardon and Forgiveness is for the sinners from amongst the believers and not for the polytheists, kuffaar and hypocrites. As Allaah Ta`ala says: **"Verily Allaah does not forgive that Shirk** (and kufr) **be committed, but may forgive all** (sins) **besides this for whom He wills. Whoever commits Shirk has indeed invented a terrible sin"** {Surah Nisaa, verse 48}.

As Allaah says: **"Allaah promises the fire of Jahannam for the hypocrite men, the hypocrite women and the Kuffaar. They shall live there forever. It is sufficient** (as punishment) **for them. Allaah has cursed them and they shall suffer an everlasting punishment"** {Surah Taubah, verse 68}.

but we cannot 2 be certain of this."

2). This is due to our not having any knowledge of the unseen and internal conditions. As Allaah Ta`ala says: **"Are they secure from Allaah's plan** (punishment)**? Only those at a loss feel secure from Allaah's plan"** {Surah A'raaf, verse 99}

Al-Makr refers to hidden plans. We are unaware of them so how can we have faith in it? Yes we have hope that Allaah accepts the good actions and virtuous acts. As Allaah Ta`ala says: **"but** (Allaah) **may forgive all** (sins) **besides** (Shirk) **this for whom He wills "** {Surah Nisaa, verse 48}. As has passed, the Forgiveness of Allaah Ta`ala is dependent on His Desire and Will. We have absolutely no knowledge of the Will and Desire of Allaah Ta`ala. So how can we ever be content and snug with this belief that Allaah Ta`ala will forgive anyone? In fact, we have no surety

of the acceptance of the forgiver after he has made sincere repentance after committing a sin.

As Allaah Ta`ala says: **"There are others who admit their sins** (acknowledge that they were wrong). **They have mixed their actions, some being good** (the previous expeditions that they joined), **while others are evil** (the expedition that they missed without valid reasons). **Allaah will soon accept their repentance** (and forgive them). **Allaah is certainly Most Forgiving, Most Merciful"** {Surah Taubah, verse 102}.

Since we have no certainty of the acceptance of Taubah in this world, how can we ever be certain about it (have faith in it)? Yes, we have good thoughts and hopes in Allaah Ta`ala, and in the sincerity of the repenters, and we have hope in the Mercy of Allaah Ta`ala.

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"And we cannot bear witness 1 that it will definitely happen and that they will be in Jannah."

1) That is, for any one person with certainty and conviction, that he is from the inmates of Jannah or Jahannam, due to our lack of knowledge in this sphere. As Allaah Ta`ala says:

And do not pursue what you have no knowledge about (do not comment on subjects you have no knowledge about or speak about something that has not been verified). Indeed questioning (on the Day of Qiyaamah) shall take place with regard to (what) the ears (heard), (what) the eyes (saw) and (what thoughts and wrong beliefs) the hearts (harboured)" {Surah Bani Israa'eel, verse 36}.

As Nabi ﷺ said to Hadhrat Aishah رضي الله عنها on the occasion of the demise of an Ansaar child: "Glad tidings to that bird from amongst the birds of Jannah" etc. "O Aishah! Allaah is All-Aware of what they do."

That is, it is not appropriate or correct for us to certify Jannah for any particular person, with conviction. Similarly, with the Fire or acceptance of Taubah. As is mentioned in a Hadith of Nabi ﷺ regarding two men from the Bani Israeel. One of them used to sin and the other strive in Ibaadat. The worshipper always saw the other involved in sin. He used to tell him: "Cut down! (on your sinning)" one day he saw him involved in a sin and he told him to cut down. The sinner told him: "Leave me alone! I take an oath in Allaah's Name, were you sent as a mentor over me?" The other replied: "I take an oath on Allaah's Name! Allaah will never forgive you" Or he said "Allaah will never enter you into Jannah." When the two of them passed away, their souls were presented before Allaah Ta`ala, Who said to the worshipper: "Were you more knowing that I?" Or He said: "Do you have control over My Hand?" Allaah Ta`ala told the sinner: "Go and enter into Jannah through My Mercy." And He said regarding the worshipper: "Take him to the Fire." [Mishkaat].

Hence it is not permissible for us to rule in favour of any particular person with regard to his being successful or unsuccessful, of is entering Jannah or Jahannam. Indeed it is possible that a particular sinner (in our eyes) is actually one who strives in mistake and is forgiven by Allaah ﷻ. How can we ever rule against his forgiveness, when the opposite is possible. There are at least ten possibilities that can remove entrance into the Fire for any slave; Taubah, repentance, good deeds, difficulties in the world, conditions in the grave, conditions on the Day of Resurrection, the dua of the believers for their brothers, the intercession of the intercessors, and the mercy and Forgiveness of the Most Merciful. We have no knowledge of the acceptance or application of any of these possibilities, hence we cannot

condemn anyone with certainty to the Fire or towards destruction.

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"We ask forgiveness 1 for the people of wrong action among the believers and, although we are afraid 2 for them, we are not in despair 3 about them."

"We ask forgiveness 1 for the people of wrong action among the believers and,

1). As Allaah Ta`ala taught us to make Astaghfaar for the deceased, He says: **"O our Rabb! Forgive us and our brothers who passed before us with Imaan. And do not place any impurity** (ill-feelings) **in our hearts against those who have Imaan. O our Rabb! Indeed You are the Most Forgiving, Most Merciful"** (Surah Hashar, verse 10).

although we are afraid 2 for them,

2). Because of the possibility of their Taubah and repentance not being accepted by Allaah Ta`ala. Indeed this is a matter of the unseen and unknown. We have no knowledge about it, hence it is not for us except to have hope in His Mercy and fear His Punishment. We do not decree with any certainty.

we are not in despair 3 about them."

3). As Allaah Ta`ala says: **"O My bondsmen who have wronged their souls** (by committing kufr or other sins) **! Never lose hope of Allaah's mercy** (so do not abstain from seeking forgiveness thinking that you will not be forgiven). **Verily, Allaah forgives all sins** (that are free of kufr and Shirk). **Undoubtedly, He is the Most Forgiving, the Most Merciful"** (Surah Zumar, verse 53).

As Allaah Ta`ala says: **"And do not become despondent of Allaah's mercy. Indeed only the nation that commits kufr grows despondent** (loses hope) **of Allaah's mercy"** (Surah Yusuf, verse 87).

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"Certainty 1 and despair both remove one from the religion, but the path of truth for the people of the Qiblah lies between the two."

1). That is, certainty is from amongst the Plans (specialities) of Allaah Ta`ala. To have only hope is not from our religion, unless there is fear coupled with it. Just like to have fear only and to despair are not from our religion, until there is hope coupled with it. **Hence, Imaan is suspended between hope and fear.** The hope that is desired from us is the one which has fear integrated with it. If it is not like this then one will be in certainty. The fear that is desired from us must have hope coupled with it. If it is not like this then it will be despair and despondency. Thus to negate certainty is to negate hope only. As Allaah Ta`ala says: "**Are they secure from Allaah's plan** (punishment)**? Only those at a loss feel secure from Allaah's plan**" (Surah A'raaf, verse 99)

To negate despondency is to negate fear altogether, as Allaah Ta`ala says: "**And do not become despondent of Allaah's mercy. Indeed only the nation that commits kufr grows despondent** (loses hope) **of Allaah's mercy"** (Surah Yusuf, verse 87).

A Mu'min is one who combines the two – neither is he one who is only certain nor is he always despondent. Allaah Ta`ala combines these two for the believers when He says: ***"Those** (gods) **that the Mushrikeen call upon** (whom they worship, such as Nabi Isa ﷺ and the angels) **also seek a means to approach their Rabb,** (vying with each other to see) **who of them shall be closest and they** (also) **aspire for His mercy while fearing His punishment** (How can they be worshipped when they themselves worship Allaah?). (Therefore, worship Allaah Only and forsake all gods because) **The punishment of your Rabb** (for those who commit Shirk) **is frightening indeed"*** (Surah Bani Israa'eel, verse 57).

As Allaah Ta`ala says: **Their sides part from their beds** *(they wake up for Tahajjud salaah)*, **they make du'aa to their Rabb in fear** *(for His punishment)* **and** *(having)* **hope** *(in His mercy)*" (Surah Sajdah, verse 16).

Allaah Ta`ala has praised those who combine hope and fear, when He says: "*(Is this Kaafir better)* ***Or the person who is engrossed in*** *(Allaah's)* ***worship throughout the hours of the night, prostrating and standing, fearing the Aakhirah and hoping for the mercy of his Rabb?"*** (Surah Zumar, verse 9).

The reality is that indeed it is Allaah Ta`ala Who is The Owner of Majesty and Benevolence, as He says: **"Blessed is the name of your Rabb, the Possessor of majesty and benevolence"** (Surah Rahmaan, verse 78).

As Allaah Ta`ala says: "(Allaah announces) **Inform My bondsmen that I am certainly the Most Forgiving, the Most Merciful** (I shall forgive all sins when My bondsman repents sincerely) **and** (inform them also) that (they should not let Shaytaan deceive them into thinking that they can continue sinning and repent later because) **My punishment is definitely a most painful punishment** (and they should never risk suffering My punishment)" (Surah Hijr, verses 49-50).

Hence, a necessity for the Mercy of Allaah is to have hope, and fear is a necessity for punishment. When Imaan is suspended between these two qualities, then the fruits thereof will be that Imaan will not consist of merely hope only or fear only.

"A person does not step out 1 of belief except by disavowing what brought him into it. Belief (Imaan) 2 consists of affirmation by the tongue and acceptance by the heart."

"A person does not step out 1 of belief except by disavowing what brought him into it.

1). This is a refutation of the averment of the Khawaarij and Mu`tazilas, who claim the committer of major sins is a kaafir. Hence the first lot enter him

(committer of major sins) in to kufr after removing him from Imaan and the latter (Mu`tazilas) remove him from Imaan, but they do not rule kufr upon him, rather they claim that he is in a stage between the two stages. The Ahle-Haqq do not accept this stage between the two stages. The heart is either firm on belief or refutes, as Allaah Ta`ala says: "**It is He Who created you,** (and showed you the paths of Imaan and kufr) **so among you are Mu'mineen and among you are Kaafiroon. Allaah is Watchful over what you do (and will take you to task for the wrong you do)**" (Surah Taghaabun, verse 2).

There is no midway between the two; a Mu`min is one who have belief. Allaah Ta`ala describes the Aimmah of Hidayat who have total Imaan, thus: "**...and were convinced about** (the truth of) **Our Aayaat**" {Surah Sajdah, verse 24}. The Kaafir are those who refute belief. Allaah Ta`ala describes the refuters with kufr, He says: "**It is only the** (die-hard) **Kaafiroon who reject Our Aayaat**"{Surah Ankaboot, verse 47}. The doubters and those who conceal kufr whilst they display Imaan are amongst the Kaafireen. This is so because indeed, doubt and uncertainty and reservations (in belief) and to hide kufr under the guise of Imaan (the hypocrites) – all these are Kaafir, because they contradict Imaan and belief. There is no stage between kufr and Imaan, which is borne out by the Aayat: "**Thus amongst you are kaafir and amongst you are Mu`min**" {Surah Taghaabun, verse 2}. Hence, the Math-hab of the Ahlus Sunnah is that we do not label as kaafir any person of our Qiblah, by the mere committing of sins, unless he does not make that sin Halaal and he does not refute Imaan. Explanation on this has passed.

Belief (Imaan)*[2] *consists of affirmation by the tongue and acceptance by the heart."

2). As Allaah Ta`ala says: "***Say, "We have Imaan in Allaah, in that which was revealed to us, what was revealed to Ibraheem ﷺ, Ismaa'eel ﷺ, Is'haaq ﷺ, Ya'qoob ﷺ, the descendants*** *(of Ya'qoob ﷺ who were Ambiyaa)*, ***and that which was revealed to Moosa ﷺ, to Isa ﷺ and to all the Ambiyaa from their Rabb"*** {Surah Aal Imraan, verse 84}.

Also, to say with the tongue is a form of testification, and testification is from amongst the fundamentals of Islaam, as is borne out by the Hadith of Hadhrat Ibn Umar ؓ who reports from Nabi ﷺ: "Islaam is based upon five things – testification that indeed there is no deity but Allaah and that Muhammad ﷺ is the Rasool of Allaah." Testification with the tongue is also from amongst the requisites of Imaan and it is an ordered thing, so that one's Imaan may become manifest. Hence the source and base of Imaan is the heart, and the tongue is the interpreter thereof in this world. The tongue is not the actual source and base of Imaan.

"And the whole 1 of what Allaah has revealed in the Qur`aan, and the whole 2 of what is proven from the Rasul ﷺ, regarding the Shari'ah and the explanation (of the Qur`aan and of Islaam) is true."

"And the whole 1 of what Allaah has revealed in the Qur`aan,

1). This is clear, since the Qur`aan Majeed is a definitive and final proof and Wahi from Allaah Ta`ala. This is a definite and undisputed truth. Baatil cannot enter into it either from the front or the back. This is the revelation from the All Wise, All Praiseworthy. There is absolutely no doubt in it, as Allaah Ta`ala says: **There is no doubt** (or error) **in this Book**" {Surah Baqara, verse 2}. Refutation of it is not permissible, as Allaah Ta`ala says: "**This** (Qur'aan) **is a blessed advice that We have**

revealed. Will you then reject it?" (Surah Ambiyaa, verse 50)

and the whole 2 of what is proven from the Rasul ﷺ, regarding the Shari'ah and the explanation (of the Qur`aan and of Islaam) is true."

2). Indeed this is Wahi (Divine Revelation) from Allaah Ta`ala, even though it is not recitable. Regarding whatever has been proven by Nabi ﷺ, there are two types: The original code of Islamic law, and the explanation of whatever has been revealed by Allaah Ta`ala in His Kitaab (Qur`aan Majeed). - all this is Haqq and it is Waajib (compulsory) to follow it. In this, Sheikh رحمه الله is indicating and implying the authenticity and acceptance as proof of the Ahaadith, thereby refuting the claims of the rejecters of the Ahaadith, like the Jahmiyahs, Mu`attalas, Mu`tazilas, Rawafidh and the other minority deviant sects of this era. Thus theses people have plugged darkness upon the hearts for the recognition of Allaah Ta`ala, His Names, Attributes, and Actions, which are expounded by Nabi ﷺ. They have removed the speech of Nabi ﷺ and have given way to their own conjectures and opinions. They are like to a thirsty person who sees a mirage from far and when he gets there he finds nothing besides Allaah Ta`ala.

A strange thing is that these people have given preference to their own 'proofs' over Wahi. They will be unsuccessful in this world and Aakhirah. They are in clear deviation. The method of the Ahlus Sunnah is that we do not transgress the authentic texts of Nabi ﷺ and we do not contradict it with our own whims and fancies, because indeed the texts from Nabi ﷺ are also proofs in the Shari'ah, and it comprises explanations of the Qur`aan Majeed. As Allaah Ta`ala says: **We have revealed the Reminder** (the Qur'aan) **to you** (O Muhammad ﷺ) **so that you may explain to the people what** (injunctions of the

Shari'ah) **has been revealed to them, and so that they may reflect** (carefully)" (Surah Nahl, verse 44).

As Allaah Ta`ala says: **"Hold fast to what** (commands) **the Rasool ﷺ gives you and refrain from what** (actions) **He prevents you** (because whatever he instructs you is from Allaah)" (Surah Hashar, verse 7).

As Allaah Ta`ala says: **"As for those who have Imaan, who do righteous deeds and who believe in what has been revealed to Muhammad ﷺ, which is the truth from their Rabb, Allaah will cancel their sins and rectify their affairs** (by giving them the ability to do more good in this world and by granting them Jannah in the Aakhirah)" (Surah Muhammad ﷺ, verse 2).

As Allaah Ta`ala says: " **It is not** (proper) **for any Mu'min man or woman to exercise any choice in their affairs** (contrary to Allaah's commands) **when Allaah and His messenger have** (already) **decided a matter** (and issued clear commands concerning the particular matter). **The one who disobeys Allaah and His Rasool ﷺ has certainly deviated in a clear manner"** (Surah Ahzaab, verse 36).

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"Belief 1 is, at base, the same for everyone, but the superiority of some over others in it is due to their fear and awareness of Allaah, their opposition to their desires, and their choosing what is more pleasing to Allaah."

1). Imaan is the same for all believers. They are all equal in so far as being believers. However there are different types and categories of believers. This is due to the different rankings and stages of their Imaan. Taqwa, opposition to desires and choosing what is more pleasing to Allaah Ta`ala are the determining factors in differentiating the levels of Imaan.

As Allaah Ta`ala says: **"Thereafter** (after revealing the Qur'aan to Rasulullaah ﷺ), **We made those of Our bondsmen whom We chose** (the Mu'mineen)

inheritors of the Book (the Qur'aan). **Of them were those who oppressed their souls** (by committing sins), **while there were those who were moderate** (who neither sinned, nor did more than the Faraa'idh and Waajibaat). **There were also those who were leaders in good deeds by the command of their Rabb** (those who refrained from sin and besides the Faraa'idh and Waajibaat, also excelled in performing optional good deeds). This (revelation of the Qur'aan to mankind) **is Allaah's extreme grace"** (Surah Faatir, verse 32).

As Allaah Ta'ala says:"Say, "Can those with (spiritual) knowledge be equal to those who do not have knowledge? Only those with (spiritual) intelligence will heed (good advice)" (Surah Zumar, verse 9).

As Allaah Ta'ala says: **"Allaah shall elevate the Mu'mineen among you and those given knowledge** (of Deen) **by many ranks** (degrees, stages)" (Surah Mujaadala, verse 11).

That is, Imaan is one but the degrees and stages of the believers are different. Just like how existence is one but there are numerous things in existence. And like how the light of the sun is one, but the illuminated things are many.

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"All believers are 'friends' 1 of Allaah and the noblest of them in the Sight of Allaah are those who are the most obedient and who most closely follow the Qur'aan."

1). As Allaah Ta'ala says: **"Allaah is the Protecting Friend of those who have Imaan, bringing them from the multitude of darkness** (kufr, Shirk, falsehood) **into the light** (Islaam, the truth). **As for those who commit kufr, their friends are the Shayaateen, who bring them out of the light** (of Imaan if they ever enter it) **and** (take them back) **into the multitude of darkness** (kufr,

Shirk). **These are the people of the Fire, where they shall live forever**" (Surah Baqara, verse 257).

As Allaah Ta`ala says: ***"Your Protecting Friend is only Allaah, His Rasool ﷺ and the Mu'mineen who establish salaah, pay zakaah and who bow in Ruku. Whoever befriends Allaah, His Rasool ﷺ and the Mu'mineen*** *(instead of befriending the Kuffaar),* ***then indeed only the party of Allaah*** *(those with Him)* ***shall be victorious*** *(in both worlds)"*(Surah Maa'idah, verse 55,56).

From this Aayat also, the brotherhood of the believers has been established. Indeed they are all the 'friends' of Allaah and Allaah is their 'Friend' and Protector. Indeed Allaah befriends His believing slaves. He Loves them and they love Him. He is Pleased with them and they are pleased with Him. Whosoever opposes any friend of His, indeed he is declaring war on Allaah. Thus Wilaayat (friendship) is established by the statement "Friends of Allaah". It is also similar to Imaan in that it can be perfect or defective. Sheikh رحمه الله is saying that the people of Wilaayat are the same, in essence. And just like the people of Imaan, whose actual Imaan is the same, but some are perfect and others are defective. Just like how Imaan is perfect for the Muttaqeen and defective for the rest of the common believers. Wilaayat also has stages and levels just like that of believers ---- Levels and stages which are determined by fear of Allaah Ta`ala and Taqwa. Hence, the Mu`minoonal Muttaqoon (pious believers), are those who are the most obedient to Allaah Ta`ala, and they are those who follow the Qur`aan and they are the most honoured in the Sight of Allaah Ta`ala, both, in this world and in the Hereafter, owing to their complete and perfect Wilaayat.

As Allaah Ta`ala says: "Behold! Verily for the friends of Allaah there shall be no fear (about the future),

nor shall they grieve (about their past). (The friends of Allaah are) Those who have Imaan and who adopt Taqwa (they do what Allaah commands and refrain from what He prohibits). For them shall be good news in the life of this world (the good news at the time of death that they will be taken to Jannah) and in the Aakhirah (when they will enter Jannah). There is nothing that can change the words (decrees and promises) of Allaah. This (success of Allaah's friends) is the greatest success" (Surah Yunus, verses 62-64).

As Allaah Ta'ala says: Verily, the most honoured of you in Allaah's sight is the one with the most Taqwa. Allaah is certainly All Knowing, Informed (Only He knows whose Taqwa is best)" (Surah Hujuraat, verse 13).

It is recorded in the Sunan from Nabi ﷺ, who said: "The Arab is not more virtuous than the non-Arab, nor is the non-Arab more virtuous than the Arab. The white is not more virtuous than the black, nor is the black more virtuous than the white, except by (virtue of) Taqwa. All of man are from Aadam and Aadam is from sand." The general believers are those who mix virtuous deeds with evil deeds. They are defective in their Wilaayat and Imaan. Then there are others who cover their Imaan with oppression, shirk and kufr, and many of them do not even believe in Allaah, they are the mushrikeen. Indeed all types of obedience are branches of Imaan, and all types of disobedience are branches of kufr. The fountainhead of kufr is refutation (of Imaan) and the fountainhead of Imaan is acceptance (of Imaan). It is possible that a person not be a kaafir, but he executes acts of kufr and similarly, a person who is not a believer, but he executes some of the acts of Imaan. Hence the title of kaafir is placed upon him after his refutation (of Imaan) and the title of believer is placed on him after his acceptance.

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"Belief 1 consists of belief in Allaah, His Angels, His Books, His messengers, the Last Day 2, resurrection 3 after death, and belief that the Decree 4 – both the good of it and the evil of it, the sweet of it and the bitter of it - is all from Allaah. We 5 believe in all these things. We do not make any distinction between any of the messengers, we accept as true what all of them brought."

"Belief 1 consists of belief in Allaah, His Angels, His Books, His messengers,

1). As Allaah Ta`ala says: "The Rasool (Muhammad ﷺ) believed in that which has been revealed to him from his Rabb and (so do) the Mu'mineen. Each one believes in Allaah, His angels, His Books and His Rusul. (They say) "We make no distinction between one and another messenger (we believe in every one of them, unlike others like the Jews and the Christians who reject some Ambiyaa)" (Surah Baqara, verse 285).

the Last Day 2,

2). As Allaah Ta`ala says: "**...and they are convinced about** (the reality of) **the Aakhirah**" (Surah Baqara, verse 4).

resurrection 3 after death,

3). The explanation regarding this has already passed.

4). As Allaah Ta`ala says: "**Tell them, "Only that which Allaah had destined for us will affect us (will happen to us)**" (Surah Taubah, verse 51).

4). As Allaah Ta`ala says: "**Tell them, "Only that which Allaah had destined for us will affect us** (will happen to us)" (Surah Taubah, verse 51).

As Allaah Ta`ala says: **If a good thing happens to them (the Jews), they say, "This is from Allaah!"** (However) **When some misfortune befalls them they say, "This is because of you** (O Muhammad ﷺ) **!" Tell them, "Everything** (good and bad) **is from Allaah!" What is the matter with these**

people that they do not seem to understand anything?" (Surah Nisaa, verse 78).

We 5 believe in all these things. We do not make any distinction between any of the messengers, we accept as true what all of them brought."

5). As Allaah Ta`ala says: "**Say, "We have Imaan in Allaah, in that which was revealed to us, what was revealed to Ibraheem ﷺ, Ismaa'eel ﷺ, Is'haaq ﷺ, Ya'qoob ﷺ, the descendants** (of Ya'qoob ﷺ who were Ambiyaa), **and that which was revealed to Moosa ﷺ, to Isa ﷺ and to all the Ambiyaa from their Rabb. We make no distinction between any of them** (between any of the Ambiyaa by believing in some and rejecting others) **and to Him we are Muslims** (we have surrendered)" (Surah Aal Imraan, verse 84).

The crux is that we do not differentiate between any of the Ambiyaa in Imaan, in that we believe in some of them and refute others.

In fact we believe in all of them. We accept all of them as true. Hence, he who believes in some Ambiyaa and refutes others and makes this his way, he is an absolute kaafir, because indeed all the Ambiyaa came with the same true message from Allaah Ta`ala. To refute one of them is to refute all of them. Hence, he who after refuting some Ambiyaa still deems himself a believer is from the losers. His actions are all lost and of no avail, neither in this world nor in the Hereafter. He thinks himself of doing good deeds, but on the Day of Qiyaamah his scales will be weightless.

"The grave sinners 1"

1). Al-Kabeerah are those sins upon which a Hadd (punishment) has been stipulated and those which have been warned with the Fire, Curse and Anger of Allaah Ta`ala. They are sins such as murder, zina, black magic, false accusation of pious, unwary, believing women, etc. And like devouring the wealth

of orphans, and interest, disobedience to parents, false promises, false testifications, etc. They are all such punishments which have been given a severe warning of specific punishments in the Hereafter, and also in this world, like Hadd and Qisaas.

As-Sagheerah (minor sins) are those which have no Hadd stipulated for them for any specific punishments, except that the rectification thereof is left to the Imaam of the Muslims.

As Allaah Ta`ala says: " If you avoid the major sins you are forbidden from (those sins for which punishment, a penalty or a curse has been mentioned), We shall wipe out (forgive) your evil actions (minor sins) and enter you into a place of honour (Jannah)" (Surah Nisaa, verse 31).

It is said that every sin a servant persists on is a Kabeerah sin and every sin which he repents from is a minor sin.

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"From the Ummat 1 of Muhammad ﷺ will be in the Fire. But not forever 2, provided they die and meet Allaah as believers affirming His Unity - even 3 if they have not repented."

"From the Ummat 1 of Muhammad ﷺ will be in the Fire.

1). It is understood from this specification that the people who committed major sins from the Ummats other than the Ummat of Nabi ﷺ, prior to their Shari'ahs being abrogated, are all excluded from this ruling, i.e. they will all be in the Fire forever. Nevertheless, we will have to reflect upon this – because Nabi ﷺ said: **"That person who has even an atom's weight of Imaan in his heart will be taken out from the Fire."** He (sallallahu alaihi wasallam) did not specify his Ummat, in this statement, in fact, he mentioned Imaan in general, without any exclusion of one Ummat over any other.

But not forever 2, provided they die and meet Allaah as believers affirming His Unity -

2). As Allaah Ta`ala says, which is also in the text of this Kitaab: " **but (Allaah) may forgive all (sins) besides this for whom He wills. Whoever commits Shirk has indeed invented a terrible sin"** (Surah Nisaa, verse 48). This is a clear refutation to the averment of the Khawaarij and the Mu`tazilas who claim that the people of Kabaa`ir will remain forever in the Fire. However, the Khawaarij say that these (Ahle Kabaa`ir) are kaafir and the Mu`tazilas say that they are without Imaan, but they have not included them amongst the kaafir. They (Mu`tazilas) claim that they (Ahle Kabaa`ir) are in level between the two levels (of Imaan and kufr), as has been explained.

even 3 if they have not repented."

3). Indeed if they are repenters, then there is no question that Taubah effaces sins, as Allaah Ta`ala says: " **(This punishment is for all such people) Except for those who (sincerely) repent, accept Imaan and perform good actions. For such people Allaah will convert their sins into good deeds. Allaah is Ever Most Forgiving, Most Merciful"** (Surah Furqaan, verse 70).

As Allaah Ta`ala says: **"Allaah accepts the repentance only of those who carry out evil because of foolishness** (ignorance or naivety) **and then** (sincerely) **repent soon afterwards** (before the pangs of death grip them). **These are the ones whom Allaah forgives. Allaah is All Knowing, The Wise"** (Surah Nisaa, verse 17).

As Allaah Ta`ala says: **"O My bondsmen who have wronged their souls** (by committing kufr or other sins) **! Never lose hope of Allaah's mercy** (so do not abstain from seeking forgiveness thinking that you will not be forgiven). **Verily, Allaah forgives all sins** (that are free of kufr and Shirk). **Undoubtedly, He is**

the Most Forgiving, the Most Merciful" (Surah Zumar, verse 53).

As Nabi ﷺ said: "He who repents from a sin is like one who has never sinned."

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"After they meet Allaah Ta`ala as recognisers 1. They are subject to His Will and Judgement. If He wants, he will forgive them and pardon them out of His Generosity. As is mentioned in the Qur`aan when He says: 'And He forgives anything less than that (shirk) to whoever He Wills.'. And if he wants, He will punish them in the Fire, out of His Justice and then bring them out of the fire through His Mercy, and for the intercession of those who were obedient to Him, and send them to Jannah, this is because Allaah is the Protector 2 of those who recognise Him and will not treat them in the Next World in the same way as He treats those who deny Him and who are bereft of His Guidance and have failed to obtain His Protection. O Allaah! 3 You are the Protector of Islaam and its people."

"After they meet Allaah Ta`ala as recognisers 1.

1). That is, the believers. Even if recognition is complete, it will not be a means of one's saviour without Imaan. Indeed Iblees fully recognised His Rabb and His Status, when he said: **"O my Rabb, grant me respite until the Day when people are resurrected"**(Surah Saad, verse 79). He recognised the Honour and Greatness of Allaah Ta`ala. He also recognised the protection of Allaah over His servants, when he said: **"By Your Honour, I will most certainly lead them astray, all of them except Your chosen slves amongst them"** (Surah Saad, verses 82-83). Because he did not bring Imaan, he was unsuccessful, just like Firoun.

They are subject to His Will and Judgement. If He wants, he will forgive them and pardon them out of His Generosity. As is mentioned in the Qur`aan

when He says: 'And He forgives anything less than that (shirk) to whoever He Wills.'. And if he wants, He will punish them in the Fire, out of His Justice and then bring them out of the fire through His Mercy, and for the intercession of those who were obedient to Him, and send them to Jannah, this is because Allaah is the Protector 2 of those who recognise Him and will not treat them in the Next World in the same way as He treats those who deny Him and who are bereft of His Guidance and have failed to obtain His Protection.

2). As Allaah Ta`ala says: "**This is because Allaah is the Protecting Friend of the Mu'mineen and because the Kaafiroon have no protecting friend**" {Surah Muhammad ﷺ, verse 11}.

O Allaah! 3 You are the Protector of Islaam and its people."

3). This is from the dua of Nabi ﷺ. The sentence ends upon this dua, owing to the appropriateness of the occasion, and this is quite clear.

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"Make us firm in Islaam until the Day we meet You 1. We agree with doing Salaat 2 behind any of the people of the Qiblah whether right-acting or wrong-acting, and doing the funeral prayer 3 over any of them when they die."

"Make us firm in Islaam until the Day we meet You 1.

1). Or "**And let us die as believers.**" As was in the dua of Hadhrat Yusuf عليه السلام: "**Grant me death in a state of obedience (as a Muslim) and include me among Your pious bondsmen (the Ambiyaa in the Aakhirah)**" {Surah Yusuf, verse 101}. And like was the dua of the magicians of Firoun, who accepted Hadhrat Moosa عليه السلام: "**O our Rabb! Grant us fortitude (patience) and give us death as Muslims (as people who submit themselves to You)**" {Surah A'raaf, verse 126}.

As for those who take out proof from these two Aayaat that it is permissible to desire death, they have no basis in this for such a claim. The duas in these Aayaat are regarding their asking for death upon Imaan and not for death per se.

We agree with doing Salaat 2 behind any of the people of the Qiblah whether right-acting or wrong-acting,

2). As Allaah Ta`ala says: **"And bow (in Ruku) with those who bow (in Ruku)"** {Surah Baqara, verse 43}. The implication of Ruku is Salaat. There is no exclusion of pious and impious in this Command. As Nabi ﷺ said: **"Perform Salaat behind any pious person or sinner."** The Sahabah ؓ performed Salaat behind evil rulers (i.e. the era after the Khulafaa-e-Raashideen), and they did not repeat any of these Salaats. As it is reported in Bukhaari Shareef that Hadhrat Abdullah Ibn Umar (radhiallahu anhuma) performed Salaat behind Hajjaaj bin Yusuf, who was a thorough faasiq and oppressor. Also, Hadhrat Anas Bin Maalik ؓ performed Salaat behind him (Hajjaaj). Hadhrat Abdullah Ibn Mas`ood ؓ and others performed Salaat behind Waleed Bin Uqbah Ibn Abi Mu`eet. As Nabi ﷺ said as reported in Bukhaari: **"Those who lead the Salaat for you, if they are correct (in their actions, etc) then (the reward thereof) will be for you and for them, and if they err, you will still get your reward and it (the sin of their ways) will be against them."**

and doing the funeral prayer 3 over any of them when they die."

3.) As Allaah Ta`ala says regarding the Munaafiqeen: Do not ever perform (the funeral) salaah for any of them who die and do not stand over their graves (to bury them or to visit their graves). Undoubtedly they disbelieved in Allaah and His

Rasool ﷺ and died as disobedient people (as Kuffaar)" {Surah Taubah, verse 84}.

The reason for the impermissibility of performing Salaat for any of them is their kufr. **Negating permissibility for any thing necessitates permission for its opposite.** Hence, it follows and is established that Salaat for believers is ordained, regardless of whether they are pious or sinners.

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"We do not say that any of them will categorically 1 go to either Jannah of Jahannam, and we do not accuse 2 any of them of kufr (disbelief), shirk (associating partners with Allaah), or nifaaq (hypocrisy), as long as they have not openly demonstrated any of those things. We leave their secrets to Allaah. We do not agree 3 with killing any of the Ummat of Muhammad, may Allaah bless him and grant him peace, unless it is obligatory by Shari'ah to do so."

"We do not say that any of them will categorically 1 go to either Jannah of Jahannam,

1). That is for any specific person, the discussion of which has passed – Except those for whom Nabi ﷺ has said that they will enter Jannah, like the Ashara Mubash sharah, etc.

and we do not accuse 2 any of them of kufr (disbelief), shirk (associating partners with Allaah), or nifaaq (hypocrisy), as long as they have not openly demonstrated any of those things. We leave their secrets to Allaah.

2). It is quite clear that we cannot make any ruling regarding this as it is a secret matter which is known only to Allaah Ta`ala. We have no knowledge of this, so how can we say anything regarding it.

As Allaah Ta`ala says: "**And do not pursue what you have no knowledge about** (do not comment on subjects you have no knowledge about or speak about something that has not been verified). **Indeed**

questioning (on the Day of Qiyaamah) **shall take place with regard to** (what) **the ears** (heard), (what) **the eyes** (saw) **and** (what thoughts and wrong beliefs) **the hearts** (harboured)" (Surah Bani Israa'eel, verse 36).

It is also not appropriate for us to rule against anyone, merely due to suspicion and conjecture, as Allaah Ta`ala says: **O you who have Imaan! Refrain from excessive assumption (assuming evil things about people without verification). Verily, some assumptions are a sin (good assumptions about people are however encouraged)"** (Surah Hujuraat, verse 12). Nor can we degrade anyone, as Allaah Ta`ala says: **O you who have Imaan! Men should not mock other men for perchance they (those mocked) may be better than them (those who mock). Neither should any women mock other women, perchance they (the mocked ones) may be better than them (those who mock)"** (Surah Hujuraat, verse 11).

We do not agree 3 with killing any of the Ummat of Muhammad, may Allaah bless him and grant him peace, unless it is obligatory by Shari'ah to do so."

3). As Allaah Ta`ala says: **"It is not for (not becoming of) a Mu'min to kill another Mu'min except (unless) by mistake"** (Surah Nisaa, verse 92). As Allaah Ta`ala says:

"Whoever purposely murders a Mu'min (regarding his act as a permissible act), **his punishment shall be Jahannam where he shall live forever. Allaah shall be angry with him, curse him and has prepared for him a dreadful punishment"** (Surah Nisaa, verse 93).

'Al-Khulood' (dwelling forever in Jahannam) here, refers to him staying in Jahannam for a very long period of time. If the killing was regarded as being permissible (whilst in actual fact it was not), then the word 'Khulood' will be according to its actual meaning, and that is remaining in Jahannam

forever. It is reported in the Saheeh from Rasulullaah ﷺ: **"The blood of a believing person is not permissible, if he testifies that there is none worthy of worship but Allaah and that I am the Rasool of Allaah, except in one of three cases; a married adulterer; a soul for a soul; and one who leaves the Deen, who separates himself from the Jamaat (of Muslims)."**

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"We do not recognize 1 rebellion against our Imaam or those in charge of our affairs even if they are unjust 2."

"We do not recognize 1 rebellion against our Imaam or

1). As Allaah Ta`ala says: **"O you who have Imaan! Obey Allaah, obey the Rasool ﷺ and those in command among you** (your leaders and authorities in all fields)" (Surah Nisaa, verse 59). Reflect upon how Allaah Ta`ala orders "Obey the Rasool", but He does not say "obey the Ulool Amr (those in command)". This is so because the obeying of the Ulool Amr is no different to obeying Allaah Ta`ala and Rasulullaah ﷺ. The verb "Obey" is repeated before the word "Rasool" because Nabi ﷺ will never instruct except what is ordered by Allaah Ta`ala. He is sinless. However, as for the Ulool Amr, if they order contrary to Allaah and His Rasool, then one is not obliged to follow them. They are only to be followed as long as they order what Allaah and His Rasool have ordered. It is for this reason that Nabi ﷺ said: "(It is binding) Upon a Muslim man that he listen and obey to that which is liked by him or disliked. Unless he is ordered with sin. If he is ordered with sin, then he does not have to listen or obey."

those in charge of our affairs even if they are unjust 2."

2). Allaah Ta`ala has not subjugated us to them except due to our sins. Therefore the result is in accordance to the type of sin. Allaah Ta`ala says: " **In a like manner** (as We have made some humans the friends of some evil Jinn) **We make some of the oppressors companions of others because of the (evil) deeds that they perpetrate** (sinners committing the same sin will suffer the same punishment in the Aakhirah)" (Surah An'aam, verse 129).

"Nor do we wish 1 evil on them, nor do we withdraw from following them. We hold 2 that obedience to them is part of obedience to Allaah, The Glorified, and therefore obligatory as long as they do not order to commit sins."

"Nor do we wish 1 evil on them, nor do we withdraw from following them.

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1). Because this will be tantamount to rebelling against them internally. We do not rebel against our rulers as long as they do not order us with sin. It is narrated from the previous scriptures: *"I am Allaah. I am the King of all kings and king of the hearts. The hearts of the kings are in My Hands. As for those who obey Me, I make them (rulers) merciful towards them. And as for those who disobey Me, I make them (rulers) a punishment upon them. Do not concern yourselves because of your rulers. However, turn in repentance (to Me) and I will make them become favourable towards you."*

We hold 2 that obedience to them is part of obedience to Allaah, The Glorified, and therefore obligatory as long as they do not order to commit sins."

2). Indeed Allaah Ta`ala has ordained subservience to them, in His Command: ***"Obey Allaah, obey the Rasool***

them (your rulers) as "Ulool Amr". The commentary of this has just passed. Hence, obedience to them is obedience to Allaah and His Rasool, as long as they do not order with sin. When they order sin, then they fall out from the obedience of Allaah and His Rasool, hence their obedience is also forfeited. When they themselves fall out of the obedience of Allaah, then how can they be worthy of being obeyed?

Nabi ﷺ said: "He who follows me has indeed followed Allaah. He who disobeys me has disobeyed Allaah. He who obeys his Ameer (Leader) indeed he has obeyed me, and he who disobeys his Ameer has indeed disobeyed me." [This is so unless he (the Ameer) does not order one to sin].

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"We pray [1] for their right guidance and pardon from their wrongs. We follow the Sunnah [2] of the Prophet ﷺ and the Jamaa`ah of the Muslims."

"We pray [1] for their right guidance and pardon from their wrongs.

1). Because Deen is for every Muslim to be sincere and mean well towards Allaah, His Rasool (sallallahu alaihi wasallam) and the Ummat, just as Nabi ﷺ has advised us.

We follow the Sunnah [2] of the Prophet ﷺ and the Jamaa`ah of the Muslims."

2). Sunnah is the way of Nabi ﷺ. This is the perfect example. *Al-Jamaa`ah* refers to his followers. The best Faqeehs (those who understand the Deen) are the Sahaabah and those who follow them in a perfect way, until the day of Qiyaamah.

As Allaah Ta`ala says: "Whoever opposes the Rasool after the guidance (the truth of Islaam) has become manifest (clear) to him and follows a path other than that of the Mu'mineen, We shall allow him to do that which he is doing and then enter him into

Jahannam. It is the worst of abodes" (Surah Nisaa, verse 115).

Nabi ﷺ said: "Indeed the Ahle Kitaabain (Jews and Christians) have segregated in their religions into 72 sects. And indeed this Ummat will segregate into 73 sects. All of them are destined for the Fire, except one." The Sahaabah asked: "Who is this one sect, O Rasulullah". Nabi ﷺ replied: "Those who are on my path and the path of my companions."

The words of Nabi ﷺ *"Those who are on my path"* indicates towards the Sunnah. By his saying: *"And the path of my companions"* indicates towards the Jamaa`ah. It is for this reason that the followers of the Sunnah and the Jamaa`ah are called "Ahle Sunnah Wal Jamaa`ah", in keeping with these words of this Hadith. Nabi ﷺ has expounded with these valuable words of his that all the opponents of this way will be annihilated. Be this opposition to both these aspects (Sunnah and Jamaa`ah) or be it to only one of the two. The Ahle Sunnah Wal Jamaa`ah have stuck on firmly to this path by their rigid following of the Salf-e-Saaliheen (pious predecessors). In this regard, Hadhrat Ibn Masood ؓ reports: *"Whoever desires to be close to us, thus he should hold on to the Sunnah of those who passed away, because indeed the living are not (assured) of being saved from fitnah. Those are the Companions of Muhammad ﷺ. They were the best of this Ummat. They were (amongst the Ummat) the most devout in their hearts (beliefs), the deepest in knowledge; they were the least unnatural (in their manner). Allaah Ta`ala chose them to be the Companions of His Nabi and the establishers of His Deen. You should know (and recognize) their virtue and follow in their footsteps. You should hold on fast to their character and Deen as close as you can. Indeed they were on the guided Path."*

Hence we regard The Jamaat as the Truth and correct, and falling astray (from The Jamaat) as deviation and punishable.

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"And we avoid [1] deviation, differences and divisions. We love [2] the people of justice and trustworthiness."

1). As Allaah Ta`ala says: "**Indeed you** (O Muhammad ﷺ) **have nothing to do with those** (Jews and Christians) **who caused divisions** (sects) **in their religion** (by accepting parts of it and rejecting parts) **and have split into groups** (denominations. Therefore, do not worry too much about them). **Their matter rests with Allaah. Thereafter** (in the Aakhirah) **He will inform them of what** (evil) **they used to do** (and punish them accordingly)" (Surah An'aam, verse 159).

Allaah Ta`ala says: "**Do not be like those** (Jews and Christians) **who separated** (into denominations because of their desires) **and disputed** (about the basics and secondary aspects of their religions) **after clear signs had come to them. There shall be a terrible punishment for such people**" (Surah An'aam, verse 105).

We love [2] the people of justice and trustworthiness."

2). Indeed to have love for the just ones is amongst the Sunnats of Allaah Ta`ala. As Allaah Ta`ala says: ***"If you judge, then judge between them with justice. Verily Allaah loves the just ones"*** (Surah Maa'idah, verse 42).

Trustworthiness is also beloved to Allaah Ta`ala. As Allaah Ta`ala says: "**Those who give due regard to** (fulfilling) **their trusts** (things placed in their trust) **and their promises, who stand firm by their testimony** (they do not allow anything to change their testimony)**and who guard their salaah** (ensure

that the time and method of performing salaah are correct and they never allow any salaah to pass by unperformed). **These people shall be honoured in the gardens of Jannah"** (Surah Ma'aarij, verses 32-35).

It is natural (and obvious) that entrance into the abode of blessedness with honour and respect will be achieved by love and affiliation and not by malice and hatred. Rasulullaah ﷺ said: *"When Allaah created family ties and trustworthiness...they said: 'Know, whoever joins us and maintains us, Allaah will join him and whoever severs us, Allaah will sever him."* It is clear that to join and maintain ties are the fruits of love. Just like separation is the fruit of hatred. Love for those who are just and trustworthy are amongst the Sunnats and characteristics of Allaah Ta`ala.

We are ordered to inculcate those characters which are similar to the characters of Allaah and follow the Sunnah of Allaah Ta`ala and to keep an affiliation to the Path of Allaah. It is necessary for us to have love for the just and trustworthy ones, by virtue of these two honourable Aayaat and the Hadith of Nabi ﷺ. Also, Allaah Ta`ala says; ***"However, the Mu'mineen have a much greater love*** *(at all times)* ***for Allaah"*** (Surah 2, verse 165). It is necessary for us to love them owing to our love for Allaah Ta`ala, because the lover also loves that which the Beloved loves, and he befriends the friends of the Beloved, and he is pleased with those with whom the Beloved is pleased.

"And we hate [1] the people of injustice and treachery. When our knowledge about something is unclear, we say [2]: 'Allaah Knows Best.'"

"And we hate [1] the people of injustice and treachery.

1). Love must be complete as is deserving of love in the beloved actions, in the same way it is necessary for us to have hatred for the undesirable actions. Hence, those who love Him and His friends owing to their love for Him, it is imperative that they hate His enemies owing to His hatred and dislike (for them). If not (i.e. one cannot have hatred for the disliked ones), then his love is also incomplete. It is at this juncture that Jihad in the Way of Allaah Ta`ala begins and is initiated, due to this hatred. They are the treacherous, rebellious and unjust. To have hatred for them is also amongst the rights of love and Imaan. As Allaah Ta`ala says: ***"Allaah can soon bring*** *(create)* ***another nation whom He loves and who love Him; who will be kind towards the Mu'mineen, stern towards the Kuffaar and who will strive in Allaah's way*** *(to uplift Islaam)* ***without fearing the criticism*** *(condemnation, abuse)* ***of those who criticise*** *(unlike the Munaafiqeen who feared the criticism of the Kuffaar)"* (Surah Maa'idah, verse 54).

Rasulullaah ﷺ said: "That person's Imaan is complete who loves for (the Pleasure of) Allaah, hates for (the Pleasure of) Allaah, gives for (the Pleasure of) Allaah and prevents for (the Pleasure of) Allaah.

When our knowledge about something is unclear, we say [2]***: 'Allaah Knows Best.'"***

2). Sheikh begins in his speech by saying that the person is not contented in his Deen if he is not contented with Allaah. He reverts that knowledge which he does not know to the Knower thereof. Hence, that person who speaks regarding the matters of Allaah without any knowledge, whether it is from his opinion or by his natural understanding, indeed he is following his desires.

As Allaah Ta`ala says: "Who can be more unjust (misguided) than the one who follows his whims without any guidance from Allaah?" (Surah Qasas, verse 50).

As Allaah Ta`ala says: ***"There are those people who, without*** *(relevant)* ***knowledge, dispute with you about*** *(the being, the attributes or actions of)* ***Allaah and they follow*** *(the dictates of)* ***every rebellious Shaytaan. The decision has been passed against him*** *(Shaytaan)* ***that he will mislead whoever befriends him*** *(whoever does as he wants)*, ***and he will lead him to the punishment of the Blaze*** *(Jahannam)*" (Surah Hajj, verses 3-4).

Allaah Ta`ala says: "those who dispute about Allaah's Aayaat without any warrant **(justification)** coming to them. This is extremely detestable in the sight of Allaah and in the sight of those who have Imaan. Thus **(by allowing people to continue their evil ways)** does Allaah set a seal on the heart of every haughty and tyrannical person **(because of which they are unable to accept the truth)**" (Surah Mu'min, verse 35).

Hence it is imperative for every servant of Allaah to say with regard to those things which he does not know about: *"Allaah Knows Best."* That is, he reverts it to the Knower thereof. As Nabi ﷺ said: *"Leave that which you do not know for that which you know."*

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"We agree [1] ***with wiping over leather socks (in Wudhu) whether on journey or otherwise, just as it has come in the (consistent and confirmed) Ahaadith."***

1). It has been consistently reported from Nabi ﷺ that masah (passing of wet hands) on leather socks is permissible and feet must be washed. The Rawaafidha (Shiahs) contradict this Sunnah-e-Mutawaatirah, in the severest way, and they claim that the Fardh (of Wudhu) is to make masah on the feet upto the ankles. They refute the making of masah on leather socks. They have made this issue a distinctive differentiation between the Ahle Sunnah

and themselves. The Ahle Haqq have included this as part of our Deen and have included this Mas`alah as being a necessity of our beliefs (Aqeedah), just like the Aqaai`d-e-Qat`i Mutawaatira (definite consistent beliefs). Hence, those who report Wudhu from Nabi ﷺ, by way of speech and action, are those who practiced upon it and they do not make Wudhu except in this way (that they have learnt from Nabi - sallallahu alaihi wasallam). They made Wudhu during his era and he saw them making Wudhu and consented to it. They reported it to those who followed them. There were multitudes of them who received this message. This act (i.e. making masah on feet) was not a well-known one amongst the Arabs in the era of ignorance. Those who saw him (sallallahu alaihi wasallam) washing his feet during Wudhu are so numerous in number that none besides Allaah Ta`ala knows their exact quantity. The washing of the feet has been reported from Nabi ﷺ in numerous authentic Ahaadith. It also appears in the Sihaah (authentic Kitaabs of Hadith), amongst others. The Ahaadith on *"Ahqaab"* (back of ankles), etc. bear testimony to this. The consistent and continuous chain of narrations regarding Wudhu include the washing of the feet. The Aayat of Wudhu also does not contradict the Sunnah. The action of the Raafidha is rejected by the Qur`aan, Sunnah and consistent actions (of Salf-e-Saaliheen).
It is for this reason that Sheikh has placed this part of the Mas`alah amongst our basic Aqaa`id. You should know that the words *"Masah on feet"* that appears in some narrations is a warning that not too much water be used when washing the feet, contrary to the normal habit of people who waste water when washing the feet.

This Mas`alah is well-known and much is spoken about it in the different Kitaabs (of Fiqh and Ahaadith).

"Hajj[1] and Jihaad[2] are Fardh"

"Hajj[1] and

1). These two Ibaadaat are joined and mentioned together because they have a speciality that is not to be found in any other act of Ibaadat. They are Ibaadaat that have to do with travelling. They have a relation to moving, maneuvering, walking, running, etc. Jihaad has to do with the sphere of bravery and valour for Islaam. The expounding of both these subjects is a topic on its own, which we not dilate upon here. Nevertheless, with regard to Hajj, Allaah Ta`ala says: ***"Hajj** (pilgrimage to show love for Allaah)* ***to the House** (the Kabah)* ***is a duty that people who are able to find a way there owe to Allaah** (therefore, Muslims who can afford to go to Makkah to perform Hajj have to do so)"* [Surah Aal Imraan, verse 97].

Jihaad[2] are Fardh"

2). As for Jihaad, Allaah Ta`ala says: "O Nabi ﷺ! Strive (wage Jihaad) against the Kuffaar and the hypocrites and be stern with them (for their reformation). Their abode is Jahannam. What an evil place to return to (in the Aakhirah) !" [Surah Taubah, verse 73].

The object of Jihaad is to oppose Fitnah and to elevate the Kalimah of Allaah Ta`ala. As Allaah Ta`ala says: ***"Continue fighting them until no corruption** (especially no Shirk and turning others away from Islaam)* ***exists and until religion** (worship)* ***is only for Allaah** (until people worship Allaah only)*. ***Should they stop** (being Kaafiroon)*, ***then let there be no attacks except against the oppressors"*** [Surah 2, verse 193].

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"Under[1] the leadership of those in charge[2] of the Muslims, whether they are right[3] or wrong-acting are continuing obligations until the Last Hour comes. Nothing can annul or controvert them."

"Under[1] the leadership

1). As Nabi ﷺ said: *"Jihaad will continue until the Day of Qiyaamah."* This is in actual fact an order which is in the form of an informatory sentence. Or it is an informatory sentence which informs us of its continuity until the Day of Qiyaamah. It is an encouragement towards this action.

of those in charge[2] of the Muslims,

2). This is from amongst the conditions of Jihaad. Sheikh intends with this sentence, refutation of the Shiahs. Because they aver that there is no Jihaad in the path of Allaah Ta`ala until the consent emerges from the Noble Family of Muhammad ﷺ, and a caller calls out from the skies that he be followed. The falsehood of this averment of theirs is very clear.

whether they are right[3] or wrong-acting are continuing obligations until the Last Hour comes. Nothing can annul or controvert them."

3). The Rawaafidh place this condition on an Imaam that he be Ma`soom (sinless). They have no proof for this, in fact this averment of theirs is against the proof, because Nabi ﷺ used to distribute the Imaamat amongst the pious and the sinners. He used to stress upon obedience to them, without differentiating between the good and the sinners. It is reported in Saheeh Muslim from Hadhrat Auf Bin Maalik Al-Ashja`ee, he says: *"I heard* Rasulullaah ﷺ *saying: 'The best of your leaders are those whom you love and who love you, whom you make dua for and who make dua for you. The worst of leaders are those whom you detest and who detest you, whom you curse and who curse you.' He says: ' We asked: 'O Rasulullah! Should we not renounce them at that time?' He replied: 'No, (unless) they do not establish Salaat amongst you. If someone is appointed over you and you see in him a sinful act, then you should detest it. If they do not commit any sin, then you should not raise a hand against them.'"*

Nabi ﷺ did not say that the Imaam must be sinless. The Rawaafidh (Shiahs) are the worst of people regarding this Mas`alah, because they have rendered the Imaam sinless and immortal. It does not benefit them in this world or in the hereafter, since they claim that their awaited Imaam is the one who entered into a vault. He will emerge at an appointed time, when a caller will call out: 'O our master emerge! O our master, emerge!' Only at that time will they unsheath their weapons. As for their claim of the Imaam being sinless, there is no need for this, since in order to accomplish the task at hand. Since Hajj and Jihaad are devotions related to travel, it is necessary for the leader to be able to ward off the enemies and to curb further mischief and destruction. In this respect, this can be achieved by a pious and a sinful Imaam.

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"We believe in Kiraam [1] and Kaatibeen (the two noble Angels who write down our actions). Allaah has appointed them over us as two guardians."

1). As Allaah Ta`ala says: Verily there are guardians **(angels)** upon you **(with every person)** who are noble and are **(continuously)** recording **(everything you do and say)**. They know what you do" (Surah Infitaar, verses 10-12).

Allaah Ta`ala says: "For everyone there are followers (guardian angels) in front of him and following behind him, protecting him (from harm) by Allaah's order" (Surah Ra'ad, verse 11).

Allaah Ta`ala says: "Or do they think that We do not hear their secrets and their stealthy meetings (conspiracies)? Most certainly We do (know), and Our scribes are with them (at all times), writing (everything they say and do)" (Surah Zukhruf, verse 80).

Allaah Ta`ala says: "**Indeed Our messenger angels record whatever you plan** (nothing goes unnoticed)" (Surah Yunus, verse 21).

Regarding this there are numerous Ahaadith that expound and explain these Aayaat.

"We believe [1] in the Angel of Death who is charged with taking the spirits of all the worlds. We believe in the punishment in the grave for those who deserve it, and in the questioning [2] in the grave by Munkar and Nakeer about one's Rabb, one's religion and one's Prophet, as has come down in Ahaadith from the Messenger of Allaah (sallallahu alaihi wasallam). May Allaah bless him and grant him peace, and reports from the Companions, may Allaah be pleased with them all."

"We believe [1] in the Angel of Death who is charged with taking the spirits of all the worlds.

1). As Allaah Ta`ala says: ***"Say*** *(to them in reply)*, ***"The angel of death, who is appointed over you, will claim your souls*** *(when the time for your death arrives and you will suffer terribly)*, ***after which you will be returned to your Rabb*** *(to account for your actions and beliefs in this world and then be punished)"* (Surah Sajdah, verse 11).

Allaah Ta`ala says: ***"He is Mighty*** *(has control)* ***over His bondsmen and sends guardians*** *(angels)* ***to you*** *(some to protect you from calamities and others to record all your deeds)* ***until the time comes when death overtakes any of you. Then Our messengers*** *(the angels of death)* ***extract his soul without neglect*** *(without neglecting their duty)*. ***Then they*** *(the souls)* ***are returned to Allaah, their True Master*** *(when they will be judged)*. ***Lo! Judgement is His*** *(prerogative)* ***and He is the fastest of those who take reckoning"*** (Surah An'aam, verses 61-62).

We believe in the punishment in the grave for those who deserve it, and in the questioning [2] in the grave by Munkar and Nakeer

2). As Allaah Ta'ala says: "So Allaah saved him from the evils of the plots they made, and a terrible punishment enveloped the people of Fir'oun (when they were drowned in the Red Sea). They (Fir'oun and his followers) will be presented before the Fire morning and evening (in their graves). And, on the day that Qiyaamah will take place, (the angels will be told) "Enter the people of Fir'oun into the worst of punishments" (Surah Mu'min, verses 45-46).

As Nabi ﷺ said: "The grave is either a garden from the Gardens of Jannah or a pit from the Pits of The Fire."

The narrations regarding the punishments and the blessings in the grave are consistent and continuous. It is imperative that we bring Imaan in this. We should not discuss the types and conditions (of the punishments or rewards), as our intellect will be able to comprehend this.

about one's Rabb, one's religion and one's Prophet, as has come down in Ahaadith from the Messenger of Allaah (sallallahu alaihi wasallam). May Allaah bless him and grant him peace, and reports from the Companions, may Allaah be pleased with them all."

3). Regarding this there is a lengthy Hadith, reported from Hadhrat Baraa Bin Aazib. He reports that Rasulullaah ﷺ said: *"Thus his soul will return to his (physical) body, and two Angels will come to him* [in one narration it is reported] *black and dark-coloured* [in one narration it is mentioned] *they are called Munkar and Nakeer. They will sit by him and ask him: 'Who is your Rabb?' He will say: 'My Rabb is Allaah'. They will ask him: 'What is your Deen?' He will reply: 'My Deen is Islaam.' They will ask him: 'Who is this man who was sent amongst you?' He will reply: 'He is the Rasool of Allaah.' They will ask him: 'What knowledge do you have?' He will reply: 'I recite*

the Kitaab of Allaah (Qur`aan Majeed). I brought faith in it, and I accept it as truth.' A caller will call out from the skies: 'Indeed My slave has spoken the Truth. Spread a way for him to Jannah and open for him a door to Jannah.' He said: 'He will get a scent and essence of Jannah and his grave will be expanded for him as far as his eyes can see.' He said: 'A handsome, beautifully clothed and sweetly scented man will approach him and say: 'Rejoice with that which pleases you. This is the Day you have been promised.' He will ask the man: 'Who are you? Your countenance exudes goodness.' He will reply: 'I am your good deeds'.... In a similar way a Kaafir will also be questioned in the grave, but his condition will be the opposite to that of a believer."

This Mas`alah is long and needs lengthy explanations. For further elucidation refer to the Kitaabs on the subject.

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"The grave [1] is either one of the meadows of the Garden of Jannah or a pit of the pits of The Fire. We believe in being brought back to life [2] after death."

"The grave [1] is either one of the meadows of the Garden of Jannah or a pit of the pits of The Fire.

1). The commentary of this has past just now regarding the punishment in the grave.

We believe in being brought back to life [2] after death."

2). This is the being brought to life after death. As Allaah Ta`ala says: ***"Behind them is "Barzakh"*** *(a barrier preventing their return, which will remain in place)* ***until the day that they are resurrected*** *(until the Day of Qiyaamah)*. ***When the trumpet is blown*** *(to signal the advent of Qiyaamah)*, ***neither shall there be any family ties between them*** *(each person will disassociate from his/her relatives fearing*

that their relatives may ask them for rewards, which they so desperately need for themselves), ***nor will they ask about*** *(the welfare of)* ***each other*** *(because each person will worry only about himself)"* (Surah Mu'minoon, verses 100-101).

Allaah Ta`ala says: "The Kuffaar think that they will never be resurrected. Tell them, "Definitely by the oath of my Rabb! You will certainly be resurrected and then you will be informed of what you did. This is very simple for Allaah" (Surah Taghaabun, verse 7).

Allaah Ta`ala says: "*(While living in the world,)* ***Did you think that We had created you in vain*** *(for no purpose)* ***and that you would not return to Us*** *(to answer for what you did in the world)* **?"** (Surah Mu'minoon, verse 115).

The reality of the resurrection - that is, whether we will be resurrected with body or soul - the explanation of this will follow shortly in the statements of the author رحمه الله.

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"And in being recompensed [1] for our actions on the Day of Judgment, and Al-Ardh [2], having been shown them and Al-Hisaab, brought to account for them. And Qira`at-al-Kitaab [3], reading the book."

"And in being recompensed [1] for our actions on the Day of Judgment,

1). As Allaah Ta`ala says that He is ***"Master of the Day of Recompense"*** (Surah Faatiha, verse 3). The word *"(Yowm-i) Deen"*, in this context refers to Recompense.

As Allaah Ta`ala says: ***"On that day*** *(of Qiyaamah)* ***Allaah will give them the full payment*** *(punishment)* ***due to them, and they will know that Allaah is verily the Truth*** *(the True and Absolute judge)* ***and the One who discloses*** *(the truth of)* ***matters"*** (Surah Noor, verse 25).

Allaah Ta`ala says: *"**Fear the day** (of Qiyaamah) **when you** (all) **shall be returned to Allaah** (for reckoning), **then every soul will be repaid in full and they shall not be oppressed** (neither will one be deprived of any reward that one deserves nor will one be punished for any sin that one did not commit)"* {Surah Baqara, verse 281}.

Allaah Ta`ala says: "On the Day of Qiyaamah, you will see that the faces of those who lied about Allaah will be dark (gloomy and depressed). Is there not an abode (a place to live) in Jahannam for the arrogant? (Jahannam is exactly where they will find themselves.) Allaah will rescue those with Taqwa to their place of success (Jannah). No evil (punishment or distress) will touch them, neither shall they grieve (over the past as the Kuffaar will do)" {Surah Zumar, verses 60-61}.

Allaah Ta`ala says: *"(Do not forget) **The day** (of Qiyaamah) **when the trumpet will be blown and all within the heavens and the earth will be terrified, except those whom Allaah wills** (those whom Allaah wishes to save from fear will have no fear). (When people rise from the graves,) **They will all come to Allaah in humility"*** {Surah Naml, verse 87}.

There are numerous such examples, denoting the Day of Qiyaamah, from the Qur`aan

and Al-Ardh [2], having been shown them and Al-Hisaab, brought to account for them.

2). This refers to an easy reckoning. It is termed in the Shari'ah "Al-Ardh". As Allaah Ta`ala says: "**As for him who is given his record** (of his actions) **in his right hand** (indicating his entry into Jannah) **an easy reckoning** (Al-Ardh) **will be taken from him** (his every action will not be scrutinised)...

An easy reckoning is *Al-Ardh*. There will not be anyone who will be able to dispute the reckoning on the Day of Qiyaamah, except that they will be

punished. Hence, a disputative reckoning will be a difficult one. *Al-Ard* will be an easy reckoning.

And Qira`at-al-Kitaab*[3]*, reading the book."

3). The Books (of deeds) will fly into the hands on the Day of Qiyaamah. Thus, he who gets his book in the right hand, he will be dealt with an easy reckoning and he will be entered into Jannah. And he who gets his book in his left hand, he will have a difficult reckoning and he will be entered into the Fire. May Allaah Ta`ala save us all from this. The basis for this is in the Aayat: ***"We have bound every person's*** *(record of)* ***actions on his neck*** *(wherever a man may be, his every act is recorded).* *(Eventually, when he dies, this record is closed until finally)* ***On the Day of Qiyaamah We shall take out for him a book*** *(this record containing all his actions he carried out in this world)* ***that he will see opened before him.*** *(It will then be said to him)* ***"Read your book. Today you are enough to take stock of yourself*** *(you can see your actions for yourself and you need no one else to question you)"* (Surah Bani Israa'eel, verses 13-14).

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"And the reward*[1] *or punishments"

1). This is the recompense. It will be done through rewards and remunerations or punishments and chastisements. Thus rewards will be recompense and punishment will be encumbrance/burden. Nevertheless, regarding reward, Allaah Ta`ala says: ***"it is only on the Day of Qiyaamah that you will be given your rewards in full"*** (Surah Aal Imraan, verse 185).

And regarding the load (punishment), Allaah Ta`ala says: ***"Whoever turns away from it*** *(the Qur'aan by refusing to believe that it is from Allaah)* ***will surely carry a burden*** *(of sin)* ***on the Day of Qiyaamah*** *(which will lead him to Jahannam).* ***They will remain*** *(in Jahannam)* ***in this condition*** *(burdened with sin)* ***forever. It shall be a terrible burden***

***indeed for them on the Day of Qiyaamah** (because it will lead them to Jahannam)"* (Surah TaaHaa, verses 100-101).

Firstly, recompense, will be the personification of the good deeds, as Allaah Ta`ala says: "**...and** (the value of) **his** (man's) **efforts shall soon be seen** (on the Day of Qiyaamah) **after which he will be repaid in full** (for all his actions)" (Surah Najm, verses 40-41).

Allaah Ta`ala says: **Whoever** (sincerely) **does an atom's weight of good will see it** (its consequences when he is rewarded for it) **and whoever does an atom's weight of evil** (without securing Allaah's forgiveness for it) **will see it** (its consequences when he is punished for it)" (Surah Zilzaal, verses 7-8).

Secondly, honour and degradation, with witnesses on the Day of Qiyaamah. As Allaah Ta`ala says: "**On the Day of Qiyaamah, you will see that the faces of those who lied about Allaah will be dark** (gloomy and depressed). **Is there not an abode** (a place to live) **in Jahannam for the arrogant?** (Jahannam is exactly where they will find themselves.) **Allaah will rescue those with Taqwa to their place of success** (Jannah). **No evil** (punishment or distress) **will touch them, neither shall they grieve** (over the past as the Kuffaar will do)" (Surah Zumar, verses 60-61).

Allaah Ta`ala says: "**...on the day** (of Qiyaamah) **when some faces will be illuminated** (bright with joy because they belonged to the Ahlus Sunnah wal Jamaa'ah) **while others shall be gloomy** (depressed and scared because of their kufr, hypocrisy and impiety)" (Surah Aal Imraan, verse 106).

Thirdly, recompense will be the remuneration, as Allaah Ta`ala say: *"**...after which he will be repaid in full** (for all his actions)"* (Surah Najm, verses 41).

Fourthly, the manner of recompense for them will be multiplied manifold, as Allaah Ta`ala says: ***"Whoever***

***brings a good act** (carries out an accepted act)* ***will receive ten times as much** (in reward, and even more). (On the other hand.)* ***Whoever carries out a sin will be punished only as much** (as the extent of the sin)* ***and will not be oppressed** (the punishment for any sin will not be multiplied)"* (Surah An'aam, verse 160).

Fifthly, success or failure, nevertheless as for success, as Allaah Ta`ala says: "And save them from difficulties. You have certainly showered Your mercy on the one whom You have saved from difficulties on that day (of Qiyaamah). This is indeed the greatest success" (Surah Mu'min, verse 9).

As for failure, as Allaah Ta`ala says: So when Allaah's command (punishment) comes, judgement will be passed with the truth and, on that occasion, the people of falsehood will be at a loss" (Surah Mu'min, verse 78).

And lastly, eternity in Jannah or in the Fire, as Allaah Ta`ala says: ***"Some of them** (creation)* ***will be unfortunate, while others will be fortunate. As for those who will be unfortunate, they will certainly be in the Fire, where they will scream and shout** (with sounds resembling the braying of a donkey).* ***They will live there forever as long as the skies and the earth exist** (until eternity),* ***except as your Rabb wills** (if Allaah wills that the period be shortened, He may shorten it for whom He wills. However, Allaah will not will that a Kaafir should emerge from Jahannam because eternal punishment has been promised for him).* ***Undoubtedly your Rabb can perfectly accomplish whatever He wills. As for those who shall be fortunate, they will certainly be in Jannah, where they will live forever, as long as the skies and the earth exist, except as your Rabb wills** (if Allaah wills that the period be shortened, He may shorten it for whom He wills. However, Allaah will not*

will that a Mu'min should emerge from Jannah because eternal happiness has been promised for him). ***This prize*** *(reward)* ***will never end. So do not be in doubt about what*** *(idols and false gods)* ***these people worship*** *(worshipping their gods will certainly earn them Allaah's punishment).* ***They merely worship as their forefathers worshipped before*** *(and will therefore suffer the same fate as their forefathers).* ***Verily We shall grant them their full share*** *(of punishment)* ***without deduction*** *(reprieve)"* [Surah Hood, verses 105-109].

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"And in Al-Siraat [1] (the Bridge) and Al-Mizaan [2] (the Balance)"

"And in Al-Siraat [1] (the Bridge)

1). This is a bridge over Jahannam. On this Day of Qiyaamah, there will be total darkness surrounding the people. The Believers will have the Noor of their Imaan glittering, whereby they will be able to cross over the Bridge. This Bridge will be sharper than a sword and more delicate than a hair. It will be a personification of the Shari'ah. Whosoever remained steadfast on the Shari'ah in this world will remain equally steadfast on the Bridge ion the Day of Qiyaamah.

Whosoever slipped off the Shari'ah in this world will slip off the Bridge to the same extent on the Day of Qiyaamah. Below the Bridge will be hooks of steel which will hook onto the feet of those traversing it. They will be the personification of the Fitnahs of this world, which are ever on the lookout to hook onto the people. Whosoever traversed the earth whilst always wary of the Fitnahs will traverse the Bridge safe from the traps therein. Whosoever was always prey to the Fitnahs of the world will fall prey to the traps and hooks of the Bridge. It is stated in the Qur`aan Shareef: ***"Every one of you shall pass by it***

(everyone shall pass over Jahannam as they cross the bridge of Siraat that spans Jahannam). ***This is a decreed command of your Rabb"*** {Surah Maryam, verse 71}. This is the passing over the Bridge. Allaah Ta`ala says: ***"Then We shall rescue those with Taqwa and We will leave the oppressors*** *(the Kuffaar and sinners)* ***in it*** *(Jahannam)* ***on their knees"*** {Surah Maryam, verse 72}.

and Al-Mizaan [2] (the Balance)"

2). As Allaah Ta`ala says: ***"On the Day of Qiyaamah, We will erect the scales of justice*** *(to weigh the good and bad actions of people)* ***and no soul will be oppressed*** *(wronged)* ***in the least. Even if a deed*** *(good or bad)* ***is equal to the weight of a mustard seed, We shall bring it*** *(to be weighed on the scales).* ***We suffice as Reckoners*** *(and need no one else for the task)"* {Surah Ambiyaa, verse 47}.

As Allaah Ta`ala says: ***"Whoever's scales are weighty*** *(with good acts on the Day of Qiyaamah)* ***shall surely be successful*** *(because they will enter Jannah). (On the other hand)* ***Whoever's scales are light*** *(lacking good and heavy with sins),* ***these are the ones who have put themselves at a loss and shall remain forever in Jahannam"*** {Surah Mu'minoon, verses 102-103}.

The Scales on the Day of Qiyaamah will be with two balances. The good deeds will be placed on the one balance and the bad deeds on the other, as mentioned in a Hadith. We understand from the Qur`aan Majeed that there will be numerous scales on that Day and from the Ahaadith we understand there to be only one Scale. It is possible that the import of the word 'Mawaazeen' (plural for scale) used in the Qur`aan Majeed refers to the various items to be weighed. In this way we reconcile between the Qur`aan and Ahaadith.

"And Al-Ba`ath, which is the resurrecting [1] of the bodies and souls on the Day of Qiyaamah."

1). That is the resurrection will take place with body. Bodies will be resurrected and it will be given life on the Day of Qiyaamah after its death (in this world). Indeed Allaah Ta`ala will give life and resurrect whoever is in their graves, and this does not refer to the soul since souls are not buried in graves and there is no meaning in saying that they will be given life and resurrected. As Allaah Ta`ala says regarding the Kuffaar: ***"On the Day of Qiyaamah We shall raise them*** *(those gone astray)* ***on their faces,*** *(and they will be)* ***blind, dumb and deaf. Their abode shall be Jahannam"*** (Surah Bani Israa'eel, verse 97).

The words face, blind, deaf and dumb are specialities of the body and physical structure of man and not of the soul. As Allaah Ta`ala says, refuting the denial of the kuffaar regarding the resurrecting of the bodies: ***"They*** *(the Kuffaar mockingly)* ***say, "Is it that when we turn into bones and pieces*** *(when out bodies decompose after death)*, ***we will be resurrected as a new creation?" Say*** *(to them)*, ***"You may*** *(even)* ***become stones or iron or any other creation that seems appealing in your hearts*** *(even if you wish to turn into things that seem lifeless, more lifeless than decomposed bone and flesh, Allaah will still resurrect you after death)*." ***Soon they will say, "Who will resurrect us?" Say, "He Who created you the first time*** *(from nothing can certainly create you again from your decomposed matter)*" (Surah Bani Israa'eel, verses 49-51).

The statements of the kuffaar as far-fetched and unlikely is the resurrection of the bodies and not the souls. It is for this reason that they mention bones and body parts. Allaah Ta`ala replies to them by saying that the same Being Who had created these

bones and body parts the first time will do so for a second time. The issue here is that they regard the renewal of the body a second time as being far-fetched based on its creation the first time. The answer to their question is the confirmation of the resurrection of the bodies and its creation for a second time. If the resurrection was regarding the souls then this would not be a suitable answer to their objection, since even they do not regard the resurrection of the souls as being far-fetched.

As Allaah Ta`ala says: "O people! If you are in doubt about (the possibility of) resurrection, then (remember) We have certainly created you (your father Aadam ﷺ) from sand, then (the rest of mankind) from a drop of semen, then (the development of the foetus progresses) from a clot of blood, then (it develops further) from a lump of flesh, which is shaped (perfectly) or unshaped (deformed or miscarried), (you were created in these stages) so that We may show you (Our great power). And, according to Our will, We keep you in (your mothers') wombs until an appointed time (when you are due to be born, which is usually nine months). Thereafter, We remove you (from your mothers' wombs) as children, after which you come of age. There are those of you whose souls We claim (at an early age), while others reach the age of infirmity (senility) so that they know nothing after once possessing (much) knowledge. And (another sign to prove the possibility of resurrection is that) you will see the earth barren (without vegetation and foliage, seemingly dead), then we send rains to it, causing it to stir, flourish and grow every kind of beautiful species (of plantlife). This (creation of man and reviving of dead earth) all happens because Allaah is True (without Whom none of this can take place), because He (Alone) gives life to the dead, and because only He has power over all things and (all this all occurs because) Qiyaamah is

about to happen without any doubt and because Allaah will surely raise those who are (lying) in their graves" (Surah Hajj, verses 5-7).

This is a deduction based upon the first creation of man from a clot of blood to its remaining in the womb and its emerging as an infant, which are all regarding the conditions of the physical body. It is compared to its being created a second time after its death. If the reference here was regarding the soul only, then the deduction would not have been correct and their claim that it is far-fetched would not have been refuted. The statement *"Indeed Allaah will resurrect whoever is in the graves"* proves that the resurrection is with regard to the physical bodies and not merely the souls, because the bodies are in the graves. They will be resurrected after the soul is once more imbued into it. As Allaah Ta`ala says: ***"He*** *(man)* ***quotes examples for Us*** *(disregarding Our status)* ***and forgets himself*** *(forgets that he was once a lowly drop of fluid)*. ***He says, "Who will give life to bones after they have decomposed?" Say, "The One Who gave life to it the first time*** *(when He created it)* ***will revive it. He has knowledge of all things"*** (Surah Yaaseen, verse 78-79).

Allaah Ta`ala has proven the repetition of the creation based on the initial creation, and of the first creation on the second creation. Any intelligent person will understand that Allaah Ta`ala has the Power to create for a second time if He could do so the first time. If He is helpless for the second creation than He should have been more helpless the first time. Since the first creation was bodily, then naturally the second creation will also be bodily. If this was not the case then the proof of Allaah Ta`ala would not have been appropriate. Since creation is dependant upon the Creator and His Knowledge, it follows that the first creation with all its parts and physical make-up. Will be followed with a same

creation the second time. When the first creation was from nothing then the second creation will be simpler from the leftover parts and bones.

Also, the resurrection will be for the retribution of the deeds and actions, and this will be executed upon the body. Although this will take place after the soul has been placed into the body. Actions are executed with and are specialities of the body and not the soul. Indeed actions are the result and compilation of active and passive motions. However, as for the soul, it is the source and the fountainhead for actions. It has the guidelines, desire and enthusiasm for actions. And then it makes the firm intention and resolution to carry out the actions after it has summed the goodness or evil of it. Hence the duty and task of the soul is knowledge and the desire to carry out an action, and NOT the actual action itself.

Active and passive motions and actions are not from amongst the qualities of the soul. And now that it has become clear that the duty and task of the body is actions, it follows that the retribution of actions be carried out on the body which is the executor of actions. This is not possible except with the resurrection of the body. Since our Nabi ﷺ was the Seal of all Ambiyaa, Allaah Ta`ala perfected the Deen at his hands and he was the first sign of Qiyaamah. He expounded for us the many signs and the conditions of the hereafter, such that it does not appear in the Divine Kitaabs of the previous Ambiyaa. The philosophers have averred that Nabi ﷺ did not expound on the final destination of the bodies. And also that no Ambiyaa before him said anything regarding it so as to support him. These people have lied and falsified the Ambiyaa عليهم السلام, because indeed the Qur`aan Majeed has conveyed the Message that the destination of the bodies at the

time of death is the small Qiyaamah. As Nabi ﷺ said: *"When a person dies, indeed his Qiyaamah has begun."* As far as the destination of the bodies in the big Qiyaamah, this is well-known amongst the people as "Qiyaamah". All the Ambiyaa from the time of Hadhrat Aadam ﷺ until the last, have all informed their respective Ummats with regard to the Day of Qiyaamah.

As Allaah Ta`ala says regarding Aadam ﷺ: "*(Addressing Aadam ﷺ, his wife and their unborn progeny,)* ***He*** *(Allaah)* ***said, "Go down all of you as enemies to each other. On earth you shall have a place to live and a place to gain benefit for a while*** *(for as long as you live).*" ***He*** *(Allaah)* ***said*** *(further)*, ***"There*** *(on earth)* ***you shall live, you shall die and from there you shall be removed*** *(to be resurrected on the Day of Qiyaamah).*"

And when the accursed Iblees said to Allaah Ta`ala: "He (Iblees) said, "O my Rabb! Grant me respite (time to live and mislead people) until the Day (of Qiyaamah) when people are resurrected." He (Allaah) said, "You are then from those given respite until the Day of the appointed time" (Surah Saad, verses 79-81).
Hadhrat Nooh ﷺ said: "Allaah has created you (your father Aadam ﷺ) from the earth in a unique manner. He will then return you to the earth and then remove you from it in a unique manner (when you are resurrected on the Day of Qiyaamah)" (Surah Nooh, verses 17-18).

Hadhrat Ibraheem ﷺ said: "...(He) Who I hope will forgive my shortcomings on the Day of Qiyaamah" (Surah Shu'araa, verse 82). Then he said: "And make me from the inheritors of the bounteous Jannah" (Surah Shu'araa, verse 85). And then he said: "Do not disgrace me on the Day (of Qiyaamah) when people will be resurrected..." (Surah Shu'araa, verse 87).

Hadhrat Moosa ﷺ said was told by Allaah Ta`ala: **"Qiyaamah is undoubtedly coming. I shall conceal** (the time when) **it** (will come. Qiyaamah will have to come) **so that every soul can be granted retribution** (rewarded or punished) **for its efforts"** (Surah TaaHaa, verse 15).

A believer from the family of Firoun said, after he has brought faith in Hadhrat Moosa ﷺ: ***"O my people! Verily I fear the day of Calling for you*** *(referring to the Day of Qiyaamah when people will be called to account for their actions and they will also be calling to each other for help) (the Day of Qiyaamah will be)* ***the day when you will turn back on your heels*** *(in an effort to run away from Jahannam)* ***and there shall be none to protect you from*** *(the punishment of)* ***Allaah. There can be no guide for the one whom Allaah sends astray. Without doubt, Yusuf ﷺ came to you with clear signs*** *(to prove that he was Allaah's true Rasool),* ***but you remained in constant doubt about what he brought to you until the time came when he passed away, then you said, 'Allaah shall never ever send a Rasool after him*** *(Allaah knows that it is futile to send another because we will reject him just as we rejected Yusuf ﷺ).'* ***Thus does Allaah allow those people to go astray who transgress the limits and who are sceptical; those who dispute about Allaah's Aayaat without any warrant*** *(justification)* ***coming to them. This is extremely detestable in the sight of Allaah and in the sight of those who have Imaan. Thus*** *(by allowing people to continue their evil ways)* ***does Allaah set a seal on the heart of every haughty and tyrannical person*** *(because of which they are unable to accept the truth)."* *(Scoffing Towheed.)* ***Fir'oun said, "O Haamaan, build a tower for me so that I may reach the roads, the roads to the heavens so that I can have a close***

look at the Ilaah of Moosa ﷺ. I strongly feel that he is a liar." In this manner the evil of his actions was made appealing to Fir'oun, and he was prevented from the path *(of the truth)*. ***The scheme of Fir'oun led only to destruction. The one who had Imaan said, "O my people! Follow me and I shall lead you to the path of guidance. O my people! This worldly life is a trivial gain*** *(because it will soon come to an end)*. ***Undoubtedly the Aakhirah*** *(the life in Jannah)* ***is really a place to live*** *(because it will not come to an end)*" (Surah Mu'min, verses 32-39).

Allaah Ta`ala informs us in the story of the cow: "**We said, "Strike it** (the murdered corpse) **with a piece of it** (with a piece of the slaughtered bull so that the dead man can tell the people who murdered him)." **In a like manner does Allaah bring the dead back to life and He shows you His Aayaat** (His power) **so that you may understand** (that just as Allaah brought the dead man back to life, he will do the same on the Day of Qiyaamah when He brings mankind back to life)" (Surah Baqara, verse 73).

Here Allaah Ta`ala confirmed the resurrection of the Day of Qiyaamah, by an example in this world. That was the giving of life to the cow after its death. Allaah Ta`ala says that every Ambiyaa had informed his Ummat regarding the Day of Qiyaamah and had warned them of the impending Fire: ***"Did the Rusul from among you not come to you, reciting to you the Aayaat of your Rabb and warning you of this day's meeting?" They will say, "Certainly. However,*** *(we failed to heed their advice. Because we died as Kuffaar.)* ***the decision of punishment has been passed against the Kuffaar"*** (Surah Zumar, verse 71).

This is an admission of the Kufaar that the Ambiyaa had informed them of the Day of Qiyaamah. Allaah Ta`ala informs us of the refutation of the Kuffaar of the resurrection, and He had refuted their claim with

a severe reprimand: ***"They*** *(the Kuffaar)* ***swear their most solemn oaths by Allaah that Allaah will never resurrect the dead. No*** *(Allaah shall certainly resurrect them)* ***! It*** *(resurrection)* ***is indeed a resolute promise that Allaah has made, but most people do not know.*** *(Resurrection shall take place)* ***So that Allaah may make clear to them*** *(to the Kuffaar)* ***the matters in which they differed*** *(with the Mu'mineen)* ***and so that the Kuffaar may come to know that they were liars*** *(in their statements when they rejected the message of the Ambiyaa)*" (Surah Nahl, verses 38-39).

And Allaah says: "Do they not see that the same Allaah Who created the heavens and the earth is capable of creating the likes of them (who are much smaller than the heavens and earth) ? He has appointed for them a term (their deaths and Qiyaamah) about which there is no doubt. The oppressors (Kuffaar) refuse to do anything but commit kufr (thereby continuously showing ingratitude to Allaah)" (Surah Bani Israa'eel, verse 99).

It is hereby confirmed that the belief of the resurrection after death and the coming of Qiyaamah was well-known and taught by all the Ambiyaa عليهم السلام. Only, our Nabi ﷺ has expounded on it and explained it more detail than has any other previous Ambiyaa. Indeed he was the Seal of all Ambiyaa and the perfection of all the Deens.

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"The Garden 1 (Jannah) and the Fire (Jahannam) are created things"

1). The existence of Jannah and Jahannam, as Allaah Ta'ala states: "**This** (Qur'aan and mention of the Ambiyaa) **is advice** (to people). **Without doubt, those with Taqwa will have a pleasant abode** (where they will enjoy) **eternal Jannaat, with the doors opened for them** (to welcome them)" (Surah Saad, verses 49-50).

Allaah Ta`ala says: "This is it (so understand well that you have to accept Imaan and do good to achieve it). As for the rebellious, there shall be the worst of abodes. They shall have to enter Jahannam. What a terrible resting place indeed!" (Surah Saad, verses 55-56).

These two (Jannah and Jahannam) are existent and present, as Allaah Ta`ala says: ***"He** (Allaah) **has created everything, and then meticulously perfected them."*** (Surah Furqaan, verse 2). As Allaah Ta`ala says specifically regarding Jannah: ***" Fear** (being punished in) **the fire that has been prepared for the Kaafiroon"*** (Surah Aal Imraan, verse 131). And regarding Jahannam: ***"It** (Jannah) **has been prepared for those with Taqwa"*** (Surah Aal Imraan, verse 131).

Indeed Nabi ﷺ saw the reflections of Jannah and Jahannam on the wall of the Kaabah. For a reflection of something to be seen it has to be existent and present, otherwise a reflection cannot be seen.

On the night of Mi`raaj, Nabi ﷺ saw *Jannahul Ma`waa* at the side of *Sidratul Muntahaa*. Its beauty multiplies every year during Ramadhaan. Allaah Ta`ala adds to it many a new things. Allaah Ta`ala says from the wife of Firoun: ***"O my Rabb! Build for me a home by You in Jannah"*** (Surah Tahreem, verse 11), etc. The deceased's place in Jannah or Jahannam is presented before him in his grave. A door from Jannah is opened for the Jannahis and he can smell the beautiful scent therefrom.

Similarly, Jahannam is presented to the Kufaar every morning and evening in their graves. Also, when Allaah Ta`ala created Jannah and Jahannam, He sent Hadhrat Jibraeel عليه السلام to Jannah and Jahannam and told him to look at them, etc. like this there are numerous Ahaadith of Nabi ﷺ that prove the existence of Jannah and Jahannam. This is contrary to what a group of the Mu`tazilas and Qadariyyahs

say, who have altered the meaning of the Qur`aan Majeed. They aver that Jannah and Jahannam are retribution for actions, and there is no need for the retribution to be in existence prior to the actions being accounted for, hence (they say) Jannah and Jahannam will only be created on the Day of Qiyaamah, otherwise they will have to remain useless and idle for a long period of time. All these clear texts (from Qur`aan and Ahaadith) are proofs against this claim of theirs. The proofs that they present are merely proofs of their kufr.

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"That never come to an end [1] or perish."

1). That is, these two will remain forever and ever. As the Qur`aan Majeed has informed us that those who have done good they will be in Jannah, forever dwelling therein, and those who are evil they will be in Jahannam, forever dwelling therein. Other Aayaat have passed regarding this. As Allaah Ta`ala says: ***"They will not taste death there*** *(in the Aakhirah)*, ***except for the first death*** *(of this world which would have already passed)"* (Surah Dukhaan, verse 56). As Allaah Ta`ala says: ***"...its fruits and shade will be permanent"*** (Surah Ra'ad, verse 35). Allaah Ta`ala says: ***"Indeed, this is Our provision, which will never come to an end*** *(so you need never fear losing it)"* (Surah Saad, verse 54).

Allaah Ta`ala says to the Jews, refuting their averment that the Fire will never touch them except for a few days: "**Say** (to them, O Muhammad ﷺ), "**Have you taken a promise from Allaah** (to this effect) **which He cannot break?** (Not at all! The truth is that) **You are merely attributing to Allaah statements about which you have no knowledge? Without any doubt** (you shall enter Jahannam and remain there forever) **! Those who commit evil** (Shirk) **and whose evil acts have enveloped them** (causing them to die as Mushrikeen), **these are the**

ones who will be the occupants (inhabitants) **of the Fire** (of Jahannam) **where they will live forever"** (Surah Baqara, verses 80-81).

As Allaah Ta`ala says: "No difficulty shall afflict them there (in Jannah), neither will they be removed from there (they will live in Jannah forever)" (Surah Hijr, verse 48). As Allaah Ta`ala says: "They will never be able to escape from the Fire" (Surah Baqara, verse 167). As Allaah Ta`ala says: "Your abode will be the Fire, where you shall live forever, except those whom Allaah wills" (Surah An'aam, verse 128).

This exception is not one of their remaining therein forever; it is an expounding of the encompassment of Allaah's Power and Will. That is, He will not remove them from their everlasting remaining in Jannah or Jahannam. Now, also, Allaah has the Absolute Power to change whatever He Wills. But, He will not change it owing to His Covenant. The object here is that the existence and everlastingness of Jannah and Jahannam are not due to themselves but rather they remain in existence owing to the Will and Power of Allaah Ta`ala. He has the Power to reverse it if He Wills, even though He will not do so. Regarding the Hadith of Nabi ﷺ when, on the Day of Qiyaamah, death will be slaughtered, it will be said: *"O Inmates of Jannah remain therein forever, there will be no death henceforth and O dwellers of Jahannam remain therein forever, there will be no death henceforth."* The proofs from the Ahaadith regarding the everlastingness of Jannah and Jahannam are too numerous to mention.

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"We believe that Allaah created them before [1] the rest of the creation and then created people to inhabit [2] each of them."

"We believe that Allaah created them before [1] the rest of the creation

1). That is, before He created mankind. Thus every part of the universe from the heavens to the sky and everything that is in-between, from light, darkness, night, day, shade, heat, Arsh, floor, sand, clouds, trees, animals, stars, planets, life, death, good, evil, Jannah and Jahannam. All these were created before the creation of man, during a span of six days.

Hadhrat Aadam ﷺ was created on a Friday, at the end of the six days. This is so because all this was created for him and not that he was created for all this. This is understood from the Qur`aan, since all these things are from the necessities of man. As Allaah Ta`ala says: ***"Allaah has also placed at your service everything in the heavens and everything on earth"*** (Surah Jaathiya, verse 13). As Allaah Ta`ala says: ***" We said, "O Aadam! You and your wife** (Hawwa) **may live in Jannah and eat as much as** (whatever) **you desire and from wherever you desire"*** (Surah Baqara, verse 35). The creation of Jannah before the creation of Hadhrat Aadam ﷺ is clear from this Aayat.

and then created people to inhabit 2 each of them."

2). As Allaah Ta`ala says: ***"Without doubt, We have created a large number of Jinn and mankind for Jahannam"*** (Surah A'raaf, verse 179). It is reported in a Hadith of Hadhrat Aishah رضی اللہ عنہا on the occasion of a Janaazah of an Ansaar baby: *"O Aishah! Indeed Allaah has created for Jannah its occupants, and He has created them for it whilst they were still in the backs of their fathers. And He has created inmates for the Fire, He created them for it whilst they were still in the backs of their fathers."*

The entire creation is divided into two types:

The first type is those that are subservient to a set course, the second type is those that operate according to their intentions. The first type is guided by Allaah along and upon their set path.

The second type are guided according to their intentions, which are in accordance to their intelligence and knowledge of what harms them and benefits them. This second type is further divided into three types; one type that intends nothing but good, no other intentions comes from them except good, like the angels. The second type are those who intend nothing but evil and nothing comes forth from them except evil, like the shayaateen.

The third type are those who intend good and evil, like humans. Then humans are divided into three types, one type upon whom Imaan, intelligence and recognition dominates over the lowly desires, thus they are like the angels. The second type are those who are the opposite, they are like the shayaateen. The third type are those whose lowly animal desires dominate their intelligence, they are like animals. It is therefore appropriate that each of these types have a suitable abode which corresponds to their respective status. Thus, Jannah is for those who are similar to the angels, according to their levels they will be accorded suitable abodes. Some will be higher in Jannah and others will be lower. The second types will be accorded abode suitable for the shayaateen, in Jahannam. According to their evil some will be in the lowest depths of the Fire and others will be in less punishment.

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"Whoever He Wills goes to Jannah out of His Bounty [1] and whoever He Wills goes to the Fire through His Justice. Everybody acts in accordance with what is destined[2] for him."

"Whoever He Wills goes to Jannah out of His Bounty [1] and whoever He Wills goes to the Fire through His Justice.

1). The commentary on Bounty and Justice has already passed.

Everybody acts in accordance with what is destined[2] for him."

2). The character, limits and conditions of every person have been destined according to the Wish and Desire of Allaah Ta`ala. The Taqdeer of every person is known to Allaah Ta`ala. And every detail has been recorded with The Pen in the Lawh Mahfooz and in the suspended pages, which linger on the neck of the slave whilst he is in the womb of his mother. How long will his life-span be, how will his actions be, will he be a good person or en evil person – all this is in the Knowledge of Allaah Ta`ala. The Pen has dried on this Knowledge of Allaah Ta`ala. There is no changing or alterations in this. Hence, all of man, from the very first to the last, are subjected to what has been destined and not to what is still about to happen. As Nabi ﷺ said, as reported by Imraan Bin Hussein: " *Two men of the tribe of Muzaina came to Allaah's Messenger (sallallahu alaihi wasallam) and said: 'O Rasulullah! What do you say of people who do in the world and strive for, is something decreed for them; something preordained for them and will their fate in the Hereafter be determined by the fact that their Ambiyaa brought them teachings which did not act upon, and thus they would be punished? Thereupon, he said: Of course, it happens as it is decreed by Destiny and preordained for them, and this view is confirmed by this verse of the Book of Allaah, the Exalted and Glorious: 'Consider the soul and Him Who made it perfect, then breathed into it its sin and its piety.'" [Muslim Shareef]*

The summary is that everything and aspect of man's life has been destined by Allaah Ta`ala. It is all encompassed in the Knowledge of Allaah Ta`ala. It is not possible for anyone to add or decrease from this. Everything is bound to follow the path laid out for it and has been destined for it. It is not possible for anything to exceed these bounds.

"And goes towards [1] what he has been created for. Good and evil [2] have both been decreed for people."

"And goes towards [1] what he has been created for.

1). As Allaah Ta`ala says: "**...We shall make the** (means to attain) **great comfort** (Jannah) **easy for him** (by making it easy for him to carry out good deeds). **As for the one who is miserly and indifferent** (towards the truth of Islaam) **and who rejects the most beautiful word** (the Kalimah) **We shall make the** (means to attain) **great grief** (Jahannam) **easy for him** (by making it easy for him to commit sins)" (Surah Layl, verses 7-10).

Good and evil [2] have both been decreed for people."

2). The explanation of this has passed. The crux of this from the definitive texts is that man is not forced or coerced into any action that is destined in his fate. Indeed, what has been decreed is not that man merely carries out the action, in fact it is such that he does it with his own intention and will, it is not that he is forced and coerced into carrying out that particular action. Man is not forced into carrying out any action. Taqdeer is that Allaah Ta`ala's Knowledge includes the creation of man. Man is aware (knowledgeable) and not forced. Thus the Ever-Existent Wisdom of Allaah Ta`ala includes the wisdom of man in that he is not forced. And also, the Will of Allaah Ta`ala includes the will of man that it is also not forced. Thus from any angle one views it, the Taqdeer of man is not that he is forced in any way to carry out an certain action. It is not that a man is forced to sin because it is in his Taqdeer that he is going to sin. Compulsion has no play in Taqdeer. In short, Taqdeer does not negate the actions of man by his intentions and free will. It is for this reason that Allaah Ta`ala confirms for man

his earnings and actions from the side of Taqdeer. And He has made the actions of man a reason for his entry into Jannah or Jahannam, with the confirmation of it being in his Taqdeer. As Allaah Ta`ala says: *"(It will be told to them,)* ***"This is Jannah, which you have been made to inherit because of the*** *(good)* ***deeds you carried out"*** (Surah Zuhkruf, verse 72).

Allaah Ta`ala says regarding the Fire: ***"...so taste the punishment for your actions"*** (Surah A'raaf, verse 39). A person will not be given retribution except after he has earned the reasons for the retribution. Thus the One Who creates the necessitating factors and reasons is Allaah and the one who earns and carries it out is the slave. There is no contradiction between the two. Like Allaah Ta`ala creates the child, but the child is not born except with the factors which lead to his birth, and that is conception, etc. hence, there is no contradiction between its creation and between the conception of man.

"The capability of man [1] is of two types: the capability in terms of Taufeeq (Divine Grace and Favour) which makes an action certain to occur cannot be ascribed to a created being. This capability is integral with action, whereas the capability of an action in terms of having the necessary health, and ability, being in a position to act and having the necessary means, exists in a person before the action. It is this type of capability which is the object of the dictates of Shari'ah. Allaah, the Exalted says: 'Allaah does not charge a person except according to his ability.'"

1). It is necessary for the Mukallif (person upon whom the dictates of the Shari'ah are binding) to have the ability (to do actions), because indeed the Deen prohibits such difficulty which one is unable to execute. As Allaah Ta`ala says: ***"Allaah does not place on a soul a responsibility*** *(duty)* ***except what is within its capability"*** (Surah Baqara, verse 286).

Ability and power are divided into two types. I would assume that it is divided into three types; this is borne out by the Author's رحمه الله mentioning their qualities. If they are divided into two types the third one is incorporated into the second.

Firstly, that capability which is in the meaning of health, opportunity, being in a position to act and having the necessary means. All these attributes are necessary in a slave prior to his executing an action. Because, indeed all these attributes are connected with him being addressed (by the Commandments of Allaah Ta`ala). He is not addressed (or ordered to do something) unless the necessary means are available, as Allaah Ta`ala says: ***"Hajj** (pilgrimage to show love for Allaah)* ***to the House*** *(the Kabah)* ***is a duty that people who are able to find a way there owe to Allaah"*** (Surah Aal Imraan, verse 97). As Allaah Ta`ala says: ***"so fear Allaah as much as you can"*** (Surah Taghaabun, verse 16). As Allaah Ta`ala says: ***"The one who cannot even do this should feed sixty poor people"*** (Surah Mujaadala, verse 4). As Allaah Ta`ala says: ***"Those of you who do not have the means to marry free Mu'min women, then*** *(they should marry)* ***one of your Mu'min slave girls"*** (Surah Nisaa, verse 25).

Secondly, that capability which is in the meaning of power. This is necessary for the slave to posses at the time of executing the action. With this (power) the action comes into being. It is not possible for an action to take place with a non-existent power. This is in the statement of Allaah Ta`ala: ***"They have neither the ability to hear*** *(the truth)*, ***nor can they see*** *(the truth because they do not want to hear or see it despite the fact that they had the sense of hearing and seeing)"* (Surah Hood, verse 20). The object is the negation of the reality of power, and not the negation and non-existence of the means and instruments,

because this was present and established. In the same way, Hadhrat Khidr ﷺ said to his companion (Hadhrat Moosa ﷺ): ***"You will surely not be able to bear** (endure) **with me"*** (Surah Kahaf, verse 67). He means here, the actual power, which is patience and not the means of patience. These, the means for patience are there and he did not chastise him because of the lack of the means of patience but rather for his non-ability to exercise that patience.

Thirdly, the capability which is special for the Mu`min, which is in the meaning of having trust and reliance in Allaah Ta`ala. As Allaah Ta`ala says: ***"Allaah has made Imaan beloved to you, has made it beautiful within your hearts and has made kufr, sin and disobedience abhorrent to you. Such people** (with these qualities) **are rightly guided.** (This guidance is on account of) **The grace and bounty from Allaah. Allaah is All Knowing, the Wise"*** (Surah Hujuraat, verses 7-8).

The kuffaar are not rightly guided. As Allaah Ta`ala says: **"Whoever He desires to send astray, He narrows and constricts his bosom** (by means of wayward ideas so that it cannot accept Imaan) **as if he is** (a person who is) **climbing into the sky** (having great difficulty breathing because of the scarcity of oxygen). **In this manner** (as such a person experienced great difficulty) **Allaah places impurity** (punishment, His curse or Shayaateen) **on those who do not have Imaan"** (Surah An'aam, verse 125).

As Allaah Ta`ala says: "The person whom Allaah guides (grants understanding) is rightly guided (because only Allaah can guide a person). As for him whom Allaah (because of His great wisdom) sends astray, you shall not find for him any guiding friend" (Surah Kahaf, verse 17).

This is the object of the Author's رحمه الله saying: *"The first of the two is the capability in terms of Taufeeq..."* The Mu`tazilas refute this and they aver that this

affection, adoration and guidance applies to all of mankind. The Author رحمه الله refutes them by stating: *"Cannot be ascribed to (any) created being..."* The Mercy and Grace of Allaah Ta`ala is not for the kuffaar; rather this is a speciality of the believers. The Author رحمه الله has divided the capabilities of man into two types, which was his way of refuting the belief of the Mu`tazilas. The Mu`tazilas and Qadariyyahs claim that the servant does not have the ability before an action. We, the Ahlus Sunnah Wal Jamaa`ah believe, as has just passed, that one of the types of capabilities which is before the action, is in the meaning of health, opportunity, being in a position to act and having the necessary means. One of the capabilities is with the action, and this is the power to execute the action.

And the final type of capability is the one which is the speciality of the believers, and that is Taufeeq. This is the Special Grace from Allaah Ta`ala.

"People's actions are created [1] by Allaah but earned [2] by people."

"People's actions are created [1] by Allaah

1). As Allaah Ta`ala says: ***"And Allaah has created you and whatever you do"*** (Surah Saaffaat, verse 96). In general, Allaah Ta`ala says: ***"Allaah is the Creator of everything."*** (Surah Zumar, verse 62)

but earned [2] by people."

2). As Allaah Ta`ala says: "**It** (every soul) **shall receive to its favour that** (good acts) **which it had earned and to its harm shall be what** (sins) **it had carried out**" (Surah Baqara, verse 286). The Jabariyyah have claimed that the planning in the actions of the creation are all executed by Allaah, and not the servant. They claim that all actions are forced, like the action of trembling (involuntary actions), and like the movements of the trees and seas, etc. They have attributed these actions to the creation (man) by way of figurative expression, just like a thing is attributed

to its source. The Mu`tazilas, on the other hand have opposed this view. They aver that all intended actions of man are created by him and not by Allaah Ta`ala. The Ahle Haqq, Ahlus Sunnah Wal Jamaa`ah say that Allaah Ta`ala is the Creator of everything besides Allaah Himself. He created the beings and their actions. The earner of these actions is the creation, due to their intentions and choices. Indeed the proofs of the Qadariyyahs are correct in that they denote that the servant is the doer of the action, and he is the intender thereof and he has a choice in it. However it (their proofs) do not prove that indeed he is forced by Allaah and that it takes place without the will and choice of Allaah Ta`ala. The proofs of the Jabariyyahs are correct in that they prove and indicate that Allaah Ta`ala is the Creator of everything and He has Absolute Power and Control. However it does not prove that the servant is not the earner of his actions and that he is not the doer thereof, or that he does not intend it or has a choice in it. Hence the Qadariyyahs exceed the bounds in establishing Qadr, and they negate the doing of the servant. The Qadariyyah exceed the bounds in negating Qadr. The Ahlus Sunnah Wal Jamaa`ah, are, with the Mercy and Fadhl of Allaah Ta`ala, on justice and on moderation. We do not exceed the bounds on either side.

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"Allaah, the Exalted, has only charged [1] people with what they are able to do and people are only capable [2] to do what Allaah has favoured them this is the explanation [3] of the phrase: 'There is no power and no strength except by Allaah.' We add to this that there is no stratagem or way by which anyone can avoid or escape disobedience to Allaah except with Allaah's Help; nor does anyone have the strength to put obedience to Allaah into practice and remain

firm in it, except if Allaah makes it possible for them to do so."

"Allaah, the Exalted, has only charged [1] people with what they are able to do

1). As Allaah Ta`ala says: "Allaah does not place on a soul a responsibility (duty) except what is within its capability" (Surah Baqara, verse 286). As Allaah Ta`ala says regarding the dua of believers: "Our Rabb, do not enforce on us that which we do not have the strength to bear" (Surah Baqara, verse 286).

and people are only capable [2] to do what Allaah has favoured them

2). For the Aayat mentioned above to apply: ***"Allaah does not place on a soul a responsibility*** *(duty)* ***except what is within its capability"***. The explanation of this is that Allaah Ta`ala only charges His servants in accordance to their abilities.

That is, there has to be equality between the two things in order for it to apply. If the one side was not in parity to the other than the concept would not apply. In other words, the burden and the ability to be able to carry the burden (i.e. execute the Commands of Allaah Ta`ala) must be in communion with each other. The one cannot be more than the other or vice versa. The fact that Allaah Ta`ala has said that He will not burden a soul more than it is able to bear, testifies to this fact that the ability of the soul is able to withstand and carry the load that has been placed on it.

This Aayat directly testifies that the burden placed on mankind is in accordance to the ability of man, and it implies that the ability of man is in accordance to and equal to the load that is placed upon it.

this is the explanation [3] of the phrase: 'There is no power and no strength except by Allaah.' We add to this that there is no stratagem or way by

which anyone can avoid or escape disobedience to Allaah except with Allaah's Help; nor does anyone have the strength to put obedience to Allaah into practice and remain firm in it, except if Allaah makes it possible for them to do so."

3). Since it has been established that Allaah Ta`ala, and none else, is the One Who has charged man with various duties, and that He is the One, and none else, Who has revealed the Deen, and He is the One, and none else, Who has placed the parity between ability and load, and He, and none else, Knows everything regarding it, and He has measured it even before its creation -- It becomes apparent and glimmers forth from Him, His Towheed (Oneness), His Power, His Oneness, His Desire, His Rule and His Oneness in charging the servants in all their affairs and matters. He has NO partner in His Commanding, Creation, Desire and Power. This here is the meaning and import of *Laa Howla Wa Laa Quwwata illa Billaah*. This Mas`alah is a clear and apparent in establishing that Qadr belongs to Allaah Ta`ala and it negates Qadr for the servants. Just as Sheikh رحمه says: *"There is no stratagem or way by which anyone can avoid or escape disobedience to Allaah except with Allaah's Help; nor does anyone have the strength to put obedience to Allaah into practice and remain firm in it, except if Allaah makes it possible for them to do so."*

As Allaah Ta`ala says: "**We grant to all** (to both groups), **to these** (those who desire the Aakhirah) **and to those** (those who desire the world) **from the grace** (bounty) **of your Rabb** (in this world). **The grace** (bounty) **of your Rabb is not restricted** (Allaah gives to everyone without His treasures being depleted)" (Surah Bani Israa'eel, verse 20).

However, since it is possible that people may understand that Allaah Ta`ala constrains and forces man (into various actions), as is the belief of the Jabariyyahs, Sheikh رحمه الله counters this with the statement: *"His Will overpowers all other wills and His Decree overpowers all stratagems."* This does not negate stratagems and will of man, in that man has no will, choice or intention at all! Like he is a concrete object, with no intellect or understanding! This implies that indeed man has will and choice, but his will is subject to the Will of Allaah Ta`ala. The will of man cannot come into play except through the Will of Allaah Ta`ala. As Allaah Ta`ala says: ***"You cannot will anything without the will of Allaah the Rabb of the universe"*** (Surah Takweer, verse 29). The negation of stratagems of man does not mean the negation of the servant's earning it and executing it. The earning and execution of it is by the choice and will of man. However, the creation of the action is not from man, but from Allaah Ta`ala, Who is the Creator of all of man's actions. The servant is the doer/earner of the action; hence the creation thereof is attributed to him.

As Allaah Ta`ala says: "**In fact,** (they refuse to believe because) **the rust of their sins has covered their hearts** (so that no truth can penetrate it)" (Surah Mutaffifeen, verse 14).

As Allaah Ta`ala says: ***"However, when they chose to be crooked*** *(to reject his message despite its clarity)*, ***Allaah further twisted their hearts"*** (Surah Saff, verse 5). It is for this reason that the Qur`aan has attributed all the actions of man to themselves, when Allaah Ta`ala says: *"Because of what they used to do."* And: *"Because of what they have earned."* He has attributed the creation of the actions of man to Himself: ***"And Allaah has created you and whatever you do"*** (Surah Saaffaat, verse 96)", the

explanation of which has passed. This then is the summary of Towheed, that all matters and creation is referred to Allaah Ta`ala and His Will. However, this does not negate and nullify the will and choice of man, his actions and earnings.

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"Everything happens according to Allaah's Will, Knowledge, Predestination and Decree [1]. His Will overpowers all other wills and His Decree overpowers all stratagems. He does whatever He Wills."

1). *"His Decree"* refer to the Decree of existence and the Decree of Shari'ah. Hence, Decree can be either regarding existence or Shari'ah.

As for the Decree of existence, as stated in the Qur`aan Majeed: ***Within two days, Allaah then decreed them*** *(the skies)* ***into seven skies***" (Surah HaaMeem Sajdah, verse 12). And as for the Decree of Shari'ah, Allaah Ta`ala says: ***"Your Rabb has decreed that you worship only Him and that you treat your parents kindly"*** (Surah Bani Israa'eel, verse 23). Similar with regard to the matters of existence and the matters of Shari'ah. As for the matters of existence, Allaah Ta`ala says: ***"When He wills anything, His only command is to say, "Be!" and it comes into bein"*** (Surah Yaaseen, verse 82).

As for the matters of Shari'ah, Allaah Ta`ala says: **"Verily Allaah instructs** (people to carry out) **justice, Ihsaan** (do things well, as well as doing everything with the consciousness that Allaah is watching), **and giving** (charity) **to relatives. And Allaah forbids immoral behaviour, evil and oppression. He advises you so that you may take heed** (and thereby save ourselves from ruin and Jahannam)" (Surah Nahl, verse 90).

As far as permission is concerned, there is also permission related to existence and another related

to Shari'ah. As for existence, Allaah Ta`ala says: "***However, they can never harm anyone with it*** *(with black magic)* ***without Allaah's command*** *(permission)*" (Surah Baqara, verse 103). As for permission in Shari'ah, Allaah Ta`ala says: "***Every date palm that you (Muslims) cut (and burnt) or left standing on its roots was by Allaah's permission***" (Surah Hashar, verse 5).

Al-Kitaab, also, relates to existence and Shari'ah. As for the Kitaab of existence, Allaah Ta`ala says: "**Recorded in the Book** (the "Lowhul Mahfoodh") **is every aged person who ages** (who reached old age) **and** (every person) **whose age is decreased** (who does not reach old age)" (Surah Faatir, verse 11). As for the Kitaab of Shari'ah, Allaah Ta`ala says: "**We commanded them** (the Bani Israa'eel) **in it** (the Torah), "**A life** (of the murderer will be taken) **for a life** (of the one murdered), **an eye** (of the attacker will be blinded) **for an eye** (of the one whom he blinded), (similarly) **a nose for a nose, an ear for an ear, a tooth for a tooth...**" (Surah Maa'idah, verse 45).

As far as Ruling is concerned, it is either regarding existence or Shari'ah. As far as Ruling of existence is concerned, Allaah Ta`ala says from the sons Hadhrat Ya`qub ﷺ: "***Now I shall never leave this land*** *(to return home)* ***until my father permits me or*** *(until)* ***Allaah decides my matter*** *(by either taking my life or returning my two lost brothers).* ***He*** *(Allaah)* ***is the best of deciders*** *(judges)*" (Surah Yusuf, verse 80). As for the Ruling of Shari'ah, Allaah Ta`ala says: "***Permitted for you*** *(to eat)* ***are livestock animals*** *(cattle, camels, goats, sheep)* ***except what has been recited to you*** *(in the Qur'aan, such as verse 3 of this Surah). (The hunting of)* ***Game is*** *(also)* ***unlawful for you when you are in the state of Ihraam. Verily Allaah commands what He wills*** *(He is All Wise, above questioning)*" (Surah Maa'idah, verse 1).

Similarly, prohibition is also related to existence and Shari'ah. As far as existence is concerned, Allaah Ta`ala says: **"Undoubtedly it** (this holy land) **is forbidden to them for forty years.** (In the meantime,) **They will wander** (lost and bewildered) **on earth** (in the Valley of Teeh). **So do not grieve over the disobedient nation"** (Surah Maa'idah, verse 25).

As far as prohibition as far as Shari'ah is concerned, Allaah Ta`ala says: ***Forbidden for you*** *(for you to eat)* ***is carrion, blood*** *(that flows from an animal's body),* ***the meat of pigs..."*** (Surah Maa'idah, verse 3). Regarding all these rights it is said that the actions of man are with (dependant on) the Intention of Allaah Ta`ala, His Knowledge, His Decree, His Ruling, and His permission, be it with regard to existence or Shari'ah. However, His Intention, Decree, Will, Ruling and Permission takes place depending on the intention of the servant. The Action and Decree of Allaah Ta`ala does not negate the will and choice of the servant. Just as it is established that the Decree of Allaah Ta`ala takes place with His Intention and Will, with regard to the actions of the servant, it is established that the earnings of the servants of Allaah take place with their intentions and wills. The servant does not have an independent and full control which is diverse from Allaah Ta`ala, he is in fact subservient to Allaah Ta`ala in its (the action's) creation and taking place.

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"And He [1] is never unjust."

1). This is exonerating the Being of Allaah Ta`ala from oppressing His servants, or from His having an abomination for them, since they are His creation. That is, He is the Creator of their actions , be they good or evil.

This is a midway between the Qadariyyah and Jabariyyahs. May Allaah Ta`ala save us from such

statements of the Qadariyyahs who say that as long as there is no oppression or abomination from the servants there will be no oppression or abomination from Allaah Ta`ala. Since oppression does not take place except when the perpetrator is ordered to do so from someone else, and Allaah Ta`ala is not like that. Also, oppression takes place in the property of another, and there is no partner for Allaah Ta`ala in His Property. Hence, every occurrence that takes place in the universe are from Allaah Ta`ala. They are occurrences that take place in His Property and not in the property of any other. So where can there be oppression (from Him)?

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"He is Exalted in His Purity above any evil or perdition and He is Perfect far beyond any fault or flaw. 'He will not be asked about what He does [1], but they will be asked.' There is benefit for dead people in the supplication [2] and alms-giving of the living."

"He is Exalted in His Purity above any evil or perdition and He is Perfect far beyond any fault or flaw. 'He will not be asked about what He does [1], but they will be asked.'

1). Questions are raised and asked regarding a thing which occurs with the non-existence of proof. And since Allaah Ta`ala is The Proof, in fact all proofs will be regarded as proof when it is connected with the Truth and justice. Truth and Justice are from the Being of Allaah Ta`ala, Who is Pure. Hence, who is there that can question Him? What proof will they ask for? When His Honoured Being is The Proof of all proofs, He can never be asked regarding what He does., rather it is He Who will ask (his servants).

There is benefit for dead people in the supplication [2] and alms-giving of the living."

2). There is consensus amongst the Ahle Sunnah Wal Jamaa`ah that the dead benefit from the efforts

of the living (made on their behalf), in various ways. The Author رحمه الله has mentioned two such ways; the dua of the believers and the Astaghfaar made by them for the deceased, as Allaah Ta`ala says: ***"Those who come after them say, "O our Rabb! Forgive us and our brothers** (the Sahabah) **who passed before us with Imaan"*** (Surah Hashar, verse 10).
Similar are the duas that have been reported in the Sunnah, like the dua for a Janaazah, the dua at the time of burial, the dua at the time of visiting the graves -- all these are beneficial to the deceased. The second is Sadaqah (charity) and spending of wealth on behalf of the deceased. That is, Ibaadat-e-Maaliyyah (acts of worship done with wealth). Like the Hadith of Hadhrat Aishah رضي الله عنها where she used to give Sadaqah on behalf of her mother after the consent of Rasulullaah ﷺ that the reward reached her (the mother). Examples such as this are manifold in the Sunnah.
"Allaah responds [1] to people's supplications and gives [2] them what they ask for. Allaah has Absolute Control over everything and nothing has any control over Him."

"Allaah responds [1] to people's supplications

1). As Allaah Ta`ala says: **"Supplicate** (make du'aa) **to Me, I shall respond** (in a manner that is most beneficial for you)" (Surah Mu'min, verse 60). As Allaah Ta`ala says: **"And when My bondsmen ask you about Me, verily I am close by** (so call only on Me). **I answer the prayer of the caller when he calls"** (Surah Baqara, verse 186).

Dua is the most powerful weapon and means of gaining benefit (from Allaah Ta`ala). It is also a means of eradicating harm, to such an extent that even the kuffaar have to take cognisance of this point, in that they call unto Allaah Ta`ala in their times of need, as Allaah Ta`ala says: ***"When they***

board a ship *(which is struck by bad weather and then threatens to sink)*, ***they pray to Allaah*** *(to save them)* ***with sincere belief in Him*** *(knowing that only He can save them)"* (Surah Ankaboot, verse 65). He says regarding people in general that when any harm befalls them they call unto Him from their sides or when they are sitting or standing. Nabi ﷺ said: *"He who does not ask from Allaah, Allaah becomes angry with him."* This is the opposite of people who when asked become angry and agitated. As a poet puts it:

"My Rabb becomes Angry if I do not ask from Him,
and Bani Aadam, when asked, becomes angry."

and gives[2] them what they ask for. Allaah has Absolute Control over everything and nothing has any control over Him."

2). As Allaah Ta`ala says: "Or (is) He Who responds to the distressed (helpless) person when he calls Him (for help)" (Surah Naml, verse 62). As Allaah Ta`ala says: "I shall respond". And He says: "I answer the prayer of the caller when he calls", as has passed. It is established from here the necessity to resort to means.

Indeed dua is also a means of success and a means of achieving one's objective, in fact it is the most powerful of all means. Thus means are a necessity in this universe. But to rely solely on the means is shirk and is contrary to Towheed, and to terminate and exclude it (means) completely is a deficiency in intelligence. To turn completely away from resorting to means is a censure and malignment in the Shari'ah. Hence to be completely independent of means is folly and spurious. It is a form of degradation. To make use of means and combine it with trust in Allaah Ta`ala is an act of Ibaadat.

3). As Allaah Ta`ala says: "To Allaah belongs the kingdom of the heavens and the earth and whatever

is within them. He has power over all things" (Surah Maa'idah, verse 120).

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"Nothing can be independent [1] of Allaah even for the blinking of an eye, and whoever considers himself independent of Allaah for the blinking of an eye is guilty of unbelief and becomes one of the people of perdition [2]. Allaah is angered [3] and can be pleased [4]."

1). As Allaah Ta`ala says: **"O people! You are all beggars before Allaah** (dependant on Him for everything) **and** (Only) **Allaah is Independent** (not in need of anyone or anything), **Most Worthy of praise"** (Surah Faatir, verse 15). The entire creation in the whole universe is dependant upon Allaah Ta`ala for its existence, its remaining, its life, death, sustenance, earnings and for all its movements. How is it possible for the wholly dependant to be free of the wholly independent? He is the All-Powerful Owner, the All-Aware Creator, aloft are His Praises. Thus, whoever is independent of Him is in the meaning of being in non-existence or utterly destroyed.

2). Destruction.

3). As Allaah Ta`ala says: "Say, "Shall I inform you of someone deserving worse punishment from Allaah? (They are) The ones whom Allaah has cursed, is angry with, some of whom He has transformed into monkeys and pigs and (those) who worship the Shaytaan (by doing whatever he directs). These people are in the worst of positions (heading towards Jahannam) and have strayed the most from the right (straight) path" (Surah Maa'idah, verse 60).

4). As Allaah Ta`ala says: **"Allaah was well pleased with the Mu'mineen** (the Sahabah ﵁) **when they pledged their allegiance to you** (O

Rasulullaah ﷺ) **beneath the tree** (at Hudaybiyyah)" (Surah Fatah, verse 18). As Allaah Ta`ala says regarding the Sahaabah: **"Allaah is pleased with the first to lead the way from the Muhaajireen, the Ansaar, and those who followed them with sincerity and they are pleased with Him"** (Surah Taubah, verse 100).

The mazhab of the victorious is that the Attribute of Anger, Pleasure, Enmity, Friendship, Affection, etc. are all attributable to and established for Allaah Ta`ala just as are the Attributes of Hearing, Seeing, Life, Power, Knowledge, Speech, etc. they are all literally applicable to Allaah Ta`ala not just figuratively. However, we are unaware of its actual condition and operation. We do not equate the Attributes of Allaah Ta`ala, like Anger, Mercy, etc. to those found in man.

The similarity between the two (Attributes of Allaah and that of man) are restricted to the words used, and not in meaning. The Attribute of Pleasure and Anger is established for Allaah Ta`ala in the way that is appropriate to His Stature and Grandeur. When the anger of the Keeper of the Fire and that of the Angels at the wrongdoers is unlike the anger of man, because the Angels are not composed and created from the same matter as man, in that they are overcome by a rush of blood in their veins at the time of anger as is man – what then would be your opinion regarding the Anger of Allaah Ta`ala Who is Lateeful Khabeer. He is free from any physical form and its attributes. He is free from a soul and its necessities. He is worthy of all Praise and Grandeur.

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"But not in the same way as any [1] creature. We love [2] the Companions of the Messenger of Allaah ﷺ, but we do not go to excess [3] in our love for any one individual among them."

"But not in the same way as any [1] creature.

1). As Allaah Ta`ala says: ***"There is nothing like Him** (nothing can compare with His Being or His qualities)* ***and He is the All Hearing, the All Seeing"*** (Surah Shura, verse 11). Just like His Hearing and Seeing in unlike any creation, so too is His Pleasure and Anger unlike any of that of the creation.

We love [2] the Companions of the Messenger of Allaah ﷺ,

2). Because indeed Allaah Ta`ala loves them. As He says: ***"...whom He loves and who love Him"*** (Surah Maa'idah, verse 54). It is imperative that any beloved to Allaah Ta`ala is also beloved to the entire creation. Indeed the love for the Sahaabah is from the words of Nabi ﷺ: *"Whoever loves them (My Companions) he loves them because of his love for me, and whoever despises them, does so because of his despising me."* Thus whoever loves Nabi ﷺ it is necessary and imperative that they love his Sahaabah as well. It is impossible that they not love them.

but we do not go to excess [3] in our love for any one individual among them."

3). This is so because to have excesses (either way) is from transgressing the bounds. This is prohibited in Islaam, with regard to every aspect. Included in this prohibition is the love for the Sahaabah. As Allaah Ta`ala says: *"Do not exceed the bounds in your Deen, and do not say regarding Allaah except the Haqq."* The Rawafidh exceed the bounds in their love for the Household of Nabi ﷺ and the Khawaarij exceed the bounds in their enmity towards them. The Ahle Sunnah Wal Jamaa`ah tread the middle path and exercise moderation in their love for the Sahaabah, in that we love all the Sahaabah, without excluding and isolating any one of them. We do not exceed the bounds in our love for them and we say not except the Haqq.

We do not exaggerate in praising them and claim that they are sinless, like the Ambiyaa, neither do we say that that were men just like ourselves who mix evil deeds with good ones. Hadhrat Ali ﷺ has indicated towards a path which is in between these two, he said: *"Two (types of) men will be destroyed because of me, one (who) loves me excessively and praises me with that which is not within me, and (the other) who hates me, where he hurls falsities upon me."*

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"Nor do we disown [1]any one of them."

1). Like how the Rawaafidh (Shiahs) do. They do not turn away and reject the Ahle Bait but have disowned Hadhrat Abu Bakr, Umar (radhiallahu anhuma) etc. On the other hand the Khawaarij have not turned away or rejected the Shaikhain (Hadhrat Abu Bakr and Umar – radhiallahu anhuma) but have disowned Hadhrat Ali and Uthmaan the Ahle Bait (radhiallahu anhum). According to them all these are to be necessarily killed. The Ahle Sunnah Wal Jamaa`ah, accept all of them (the Sahaabah) and have placed them in accordance to their ranks and status, as they are justly worthy and deserving of, and not in accordance to desires and fancies. We accept and believe in what Nabi ﷺ said regarding the honour of the Khulafaa-e-Raashideen, the Ashara-e-Mubashshara, the Sahaabah, the Ahle Bait, etc. we say that all of them are just, just as the Qur`aan Majeed has lauded them with praise. Love for them is from the necessities and prerequisites of the Deen and Imaan. They were the first narrators of the Deen from Nabi ﷺ. Sheikh رحمه الله has stated this as a refutation against the Rawaafidh and Khawaarij. The Qur`aan Majeed has not disowned any one of them (The Sahaabah), in fact it has sanctified all of them, in accordance to their status. Allaah Ta`ala has

testified in favour of His Pleasure with them and with their pleasure with Him. As Allaah Ta`ala says: ***"Allaah is pleased with the first to lead the way from the Muhaajireen, the Ansaar, and those who followed them with sincerity and they are pleased with Him. He has prepared for them such Jannaat beneath which rivers flow, in which they shall live forever. This is the ultimate success"*** (Surah Taubah, verse 100).

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"We hate [1] anyone who hates them or does not speak well [2] of them and we only speak well [3] of them."

"We hate [1] anyone who hates them

1). As Nabi ﷺ said: *"Whoever despises them does so due to his despising me."* Indeed the hater of the beloved is naturally detestable by the lover. To love them (the Sahaabah) is a part of our Deen and Imaan, like the Qur`aan Majeed has stated: *"He (Allaah Ta`ala) Loves them and they love Him."* Whoever is beloved to Allaah Ta`ala must also necessarily be beloved to all those who love Him and obey Him. Whoever hates them (Sahaabah) must be hated by the people of the Qur`aan Majeed. This is logical and natural.

or does not speak well [2] of them

2). Those who hate them are those who speak ill of them and swear at them. Such people are, according to some Ulama, to be necessarily executed and according to others such people are to be banished.

and we only speak well [3] of them."

3). As Nabi ﷺ said: *"The best of eras are my own, then the one after it and then the one after it."* Know! The Qur`aan Majeed has singled them out with goodness and special favour. This is an honour that none other besides them (from the Ummat) are favoured with. This is because they had seen Nabi ﷺ

with their physical eyes. They heard his honourable speech with their physical ears. They touched his honourable hands with their physical hands. They accompanied him in Imaan, without any intermediary.

Their bodies, souls and heart were affected by his Noor. This is a special favour granted to them which was not granted to anyone else besides them. It is for this reason that we claim that all the Sahaabah are just and their consensus is a definite proof. Whoever denies them is a kaafir, because their hearts were tested with Taqwa, as the Qur`aan Majeed bears testimony: *"(They are)* ***the ones whose hearts Allaah has*** *(examined and)* ***purified for Taqwa"*** (Surah Hujuraat, verse 3). This was not said for anyone else besides them.

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"Love of them [1] is a part of Islaam, part of belief and part of excellent behaviour, while hatred of them is unbelief, hypocrisy and rebelliousness. We confirm [2] that..."

1). ***This is a necessity and a pre-requisite of the Shari'ah, which has been revealed regarding them. Love for them is part of the name of Imaan. Also, it is explicit in the statement of Nabi ﷺ;*** **"(Fear) Allaah, (Fear (Allaah) regarding my Companions, do not make them targets after me (my demise), he who loves them does so owing to his love for me and whoever hates them does so due to his hatred for me, whoever has harmed them has harmed me, and whoever has harmed me has harmed Allaah, and whoever has harmed Allaah, it is soon that he will be caught."** ***Since love for them is coupled with the love of Nabi ﷺ, which is the basis of Imaan, it follows that love for them through love for Nabi ﷺ is also part of Imaan.***

2). ***The Author*** رحمه الله ***has mentioned the Masa`ala of Khilaafat and he has included it as being part of our Imaan and Aqaa`id.***

This is the truth in that it is part of our necessary Aqaa`id, owing to its importance in our Deen. It is from amongst the basis of the governing of the Deen. This has high priority in Islaam. This is one of the means of safeguarding the Deen of Islaam, which has been in practice from the time of Hadhrat Aadam ﷺ until the time of Nabi ﷺ.had there not been any Khilaafat, then anybody would have done to Islaam whatever he pleases, there would be none to prevent him. Khilaafat is also a central point and base for the servants of Allaah Ta`ala, wherefrom emanates the unseen Divine assistance. This is so because a Khalifah does not become one except with the suitable qualifications. It is not an election or a candidate of the people of custom who elect in order to fulfil some custom. If the unseen Divine assistance does not spring forth from the Khilaafat, then it would not be possible for it to be Allaah's deputy on earth. A clear conclusion is that if there existed no Khilaafat on earth then, the Muslims will remain in disarray and confusion.

The Divine unseen assistance will not be prevalent amongst them. Perfect Islaam will not remain. Indeed, there is no perfect Islaam without a Jamaat, and there is no Jamaat without an Imaam. What greater privilege can there be other than this? What more necessity can there be than the necessity of establishing a Khalifah on earth? It has great effects on the souls of the masses. It illuminates the hearts of the believers with peace, Imaan and Islaam. Imaan, peace and security are the contributing factors which save mankind from the emerging of fitnahs and mischiefs.

Also, Khilaafat and kingship are two similar concepts, both in name and form. Both of them have the meaning of might and power. The people chose the concept of kingship in the name of Khilaafat after the passing on of the era of the Sahaabah. This was done in order to attain a system of government and power, under the banner of an Islaamic government.

They chose the name of justice, peace and strengthening the Deen in order to turn the attention of the people towards them. However, they abused this title and oppressed the masses and caused much mischief and deception. There were great wars and struggles for power and in order to gain rulership and maintain it. They clothed (their titles) with Deeni flavour and they threw the veil of Aqaa'id upon their actions. They laid claim to rulership through their lineage and they imposed it (their rule) on the people. They thus changed the entire face of Khilaafat and Imaamat. They subjected its meaning and import to suit their own whims and fancies. They made the concept of Khilaafat a battlefield of opinions and a means whereby it caused division and a base for wars and battles.

People lost hope, optimism and anticipation in it. Especially, if we reflect on our present era, wherein there is darkness upon darkness. Such that if one puts his hand in front of his face, he will not be able to see it. It is important that we elaborate slightly on the cause of this despair and the source of it, so that people may get to understand better the difference between kingship and Khilaafat. The veil of deception and confusion must be lifted, so that people may understand what is needed to be understood.

On the face of it, the differences between kingship and Khilaafat and the differences in

their import cannot be disclosed except with the explanation of both, their peculiarities, their effects and their objectives, from the Qur`aan and the Sunnah. It is not sufficient that we suffice upon the topic of Khilaafat or that we mention it with regard to our Islaamic Aqaa`id, as has the Author رحمه الله. *He has sufficed upon the mere mentioning of the Khilaafat and has not expounded on its different aspects or dilated upon its discussion, owing to the era in which he was.*

The people in that era understood well the meaning of Khilaafat and its import. Theirs was an era of knowledge and insight. There was no need to dilate upon the subject and its opposing factors. However, ours is an era of ignorance and deviation. It is an era where evil is not differentiated from good. The evil is clothed in good and virtue. It is necessary for us to dilate on the topic of Khilaafat and kingship and to highlight the differences in their import and objectives, in the light of the Qur`aan and the Sunnah. This is in order to remove the veil which exists over (the concept of) Khilaafat and to establish the Haqq, and to eradicate that which people used to do.

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"The Khilaafat [1]"

1). The statement of the Author رحمه الله **"We confirm the Khilaafat"**, *i.e. the general Khilaafat is divided into two types: the first is the Khilaafat of Allaah Ta`ala to His servants, that is, the Ambiyaa.*

Hence the first Khalifah of Allaah Ta`ala on the earth were the Ambiyaa* عليهم السلام. *As Allaah Ta`ala says regarding Hadhrat Aadam ﷺ: "I am about to place a deputy on earth **(someone to**

enforce My commands on earth, referring to Hadhrat Aadam ﷺ)" ***{Surah Baqara, verse 30}. And as Allaah Ta`ala says:*** "O Dawood! Indeed, We have made you a deputy on earth **(to ensure that Our commands are carried out)"** *(Surah Saad, verse 26).* ***And as Allaah Ta`ala says regarding Hadhrat Ibraheem ﷺ:*** "I am going to make you a leader **(an Imaam)** of people **(to lead them in matters of Deen)"** *(Surah Baqara, verse 124).* ***Our Nabi ﷺ has been made the Seal of all the Khulafaa for all the people until the Day of Qiyaamah. Obedience to him and following him remains until the Day of Qiyaamah. Obedience to Nabi ﷺ is likened to obedience to Allaah Ta`ala's Himself. He says:*** "Whoever obeys the Rasool ﷺ **(Muhammad ﷺ)** obeys Allaah **(because Rasulullaah ﷺ conveys the message of Allaah)"** *(Surah Nisaa, verse 80).*

Taking a pledge of allegiance at the hands of Nabi ﷺ is like taking a pledge at the Hands of Allaah Ta`ala. Allaah Ta`ala says: "Indeed those who pledge their allegiance to you **(O Rasulullaah ﷺ)** they really pledge their allegiance to Allaah **(because they do this to please Allaah)**. Allaah's hand is above theirs **(when they take the pledge because Allaah approves of it)"** ***{Surah Fatah, verse 10}. His throwing becomes the throwing of Allaah Ta`ala, when Allaah says:*** "...and you **(O Rasulullaah ﷺ)** did not throw (the handful of sand into the eyes of the Mushrikeen to temporarily blind all of them) when you threw, but it was **(actually)** Allaah Who threw" ***{Surah'Anfaal, verse 17}. This is testification and proof that Nabi ﷺ was the Khalifah of Allaah Ta`ala in all matters. He was the Seal of all the Prophet, hence the Seal of this type of Khilaafat. As he (sallallahu alaihi wasallam) said:*** **"I am the Imaam of the Ambiyaa."** ***The Ambiyaa are the Khalifaas of Allaah Ta`ala and he (sallallahu alaihi***

wasallam) was the Imaam of all of the Ambiyaa. As Hadhrat Abdullah Ibn Abbaas ﷺ said: **"Indeed Allaah has granted virtue to Muhammad ﷺ above all the Ambiyaa and the inmates of the heavens."** ***The Ambiyaa are the Khulafaa of Allaah Ta`ala, and they are the best of Khulafaa ﷺ.***

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"After [1]Rasulullaah ﷺ"

1). This is the second type of Khilaafat. This is the Khilaafat of the Ambiyaa to the pious inheritors amongst their Ummats. As Allaah Ta`ala says: "Allaah has promised those of you who have Imaan and who do good actions that He will definitely make them successors **(of the rulers)** on earth just as He had made those before them successors. And He will certainly grant **(great)** strength to the Deen that He has chosen for them and will certainly replace their fear with peace **(on condition that)** they worship Me and do not ascribe any as partner to Myself. Those who are ungrateful after this are sinful indeed" *(Surah Noor, verse 55).*

When Allaah Ta`ala says:*** "just as He had made those before them successors" ***proves the Khilaafat of the Ambiyaa*** عليهم السلام ***before Rasulullaah ﷺ. As Allaah Ta`ala testifies to it in another place, where He says regarding Hadhrat Nooh ﷺ and his nation: "so We rescued him and those **(Mu'mineen)** with him in the ark **(when the flood came)** and made them successors **(they succeeded the others as owners of their property)**" *(Surah Yunus, verse 73).*

Allaah Ta`ala says regarding the nation of Hud ﷺ:*** "Recall the time when He (Allaah) made you successors after the nation of Nooh ﷺ" ***(Surah A'raaf, verse 69). And Allaah Ta`ala says regarding the nation of Hadhrat Saalih ﷺ: "Remember (the time) when Allaah made you

successors after the Aad and stationed" *(Surah Yunus, verse 74)*.

As Allaah Ta`ala says regarding Hadhrat Ibraheem ﷺ after he was given the Imaamat: "Ibraheem ﷺ said, "And from my offspring (will You not make them leaders as well) ?" Allaah replied, "My promise (of leadership) will not extend to the oppressors (the Kaafiroon)" ***{Surah Baqara, verse 124}. That is the Khilaafat (Imaamat) will be given to the righteous servants after him, and not to the oppressors. In this way, after the demise of Nabi ﷺ, the Khilaafat was passed on to the Khulafaa-e-Raashideen (radhiallahu anhum). Just as is stated in the Qur`aan Majeed, they will be granted succession on the earth. They are the Khulafaa-e-Raashideen, and after them are the Khulafaa-e-Mahdiyeen.***

Qiyaamah will not dawn until twelve Khalifahs will emerge from amongst this Ummat, as Nabi ﷺ said that mankind will not come to an end until twelve men will rule over them.

The first of the Khulafaa-e-Raashideen was Hadhrat Abu Bakr ﷺ, and the last of the Khalifahs in this Ummat will be Imaam Mahdi ﷺ who will appear in the last of eras. This is indicated in the statement of Rasulullaah ﷺ when he said: **"How can this Ummat perish when I am the first of it, Mahdi will be in the centre and Maseeh will be the last."**

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"Went first 1 to Abu Bakr Al-Siddique ﷺ, thus proving his excellence 2 and superiority over the rest of the Muslims, then to Umar Ibn Al-Khattaab ﷺ, then to Uthmaan ﷺ, and then to Ali Ibn Abi Taalib ﷺ. These are the Rightly-Guided Khalifs and the upright leaders. We bear witness that the ten 3 who were named by Rasulullaah ﷺ,

and who were promised Jannah by him, will be in Jannah, as Rasulullaah ﷺ, whose word is truth, bore witness that they would be. The ten are: Abu Bakr, Umar, Uthmaan, Ali, Talhah, Zubair, Sa`ad, Saeed, Abdur Rahmaan ibn Auf, and Abu Ubaidah Bin Jarraah. Their title was the trustees of this Ummat (radhiallahu anhum ajmaeen)."

"Went first 1 to Abu Bakr Al-Siddique ﷺ,

1). There is unanimity and consensus amongst the Ummat regarding Hadhrat Abu Bakr's ﷺ being the first rightful Khalifah. However, as far as the reasons of his being appointed as Khalifah, there are differing views. Some opine that his election is indicated in the Nass, and there is no doubt that the Nass is quite explicit and clear in this regard. Some say that his appointment was by way of election, which occurred at the time of need. It is possible to combine these two reasons and say that his appointment was by way of election which was based on the indications of Nass. Hence his appointment was because of Nass and by elections.

ﷺ, thus proving his excellence 2 and superiority over the rest of the Muslims, then to Umar Ibn Al-Khattaab ﷺ, then to Uthmaan ﷺ, and then to Ali Ibn Abi Taalib ﷺ. These are the Rightly-Guided Khalifs and the upright leaders.

2). As Nabi ﷺ said: **"The most virtuous of this Ummat after its Nabi is Abu Bakr."** The method of electing the Khalifah was executed in the best way possible by the Sahabah ﷺ who are the best of the entire Ummat.

We bear witness that the ten 3 who were named by Rasulullaah ﷺ, and who were promised Jannah by him, will be in Jannah, as Rasulullaah ﷺ, whose word is truth, bore witness that they would be. The ten are: Abu Bakr, Umar, Uthmaan, Ali, Talhah, Zubair, Sa`ad, Saeed, Abdur Rahmaan ibn Auf, and Abu Ubaidah Bin Jarraah. Their title was

the trustees of this Ummat (radhiallahu anhum ajmaeen)."

3). As Nabi ﷺ said: **"Abu Bakr (will be) in Jannah, Umar (will be) in Jannah, Uthmaan (will be) in Jannah, Ali (will be) in Jannah, Talhah (will be) in Jannah, Zubair (will be) in Jannah, Abdur Rahmaan Bin Auf (will be) in Jannah, Sa`ad Bin Abi Waqqaas (will be) in Jannah, Saeed Bin Zaid (will be) in Jannah, and Abu Ubaidah Bin Jarraah (will be) in Jannah."** Their virtues are more numerous than can be mentioned.

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"Anyone who speaks well of the Companions 1 of the Messenger of Allaah ﷺ, and his wives 2 and offspring, who are all pure and untainted by any impurity, is free 3 from the accusation of hypocrisy."

"Anyone who speaks well of the Companions 1 of the Messenger of Allaah ﷺ,

1). Because indeed Nabi ﷺ: **"(Fear) Allaah, (Fear) Allaah, (regarding) my Companions. Do not make them a target after me (my demise)."** Hence, to oppose this after claiming Islaam, is Nifaaq, the worst form of Nifaaq.

ﷺ, and his wives 2 and offspring,

2). As Nabi ﷺ said in a lengthy Hadith which is reported in Muslim Shareef that we should remember Allaah regarding his household. Bukhaari reports from Hadhrat Abu Bakr ؓ: **"Respect Muhammad ﷺ with regard to his household."**

who are all pure and untainted by any impurity, is free 3 from the accusation of hypocrisy."

3). Indeed, to harbour evil thoughts, swear and malign the Companions of Nabi ﷺ and to exceed the limits in praising his Household and do it in displays of show and customs is the way of the Rawaafidh (Shiahs). Their foundation is hypocrisy, because it

(Shiasm) was founded by the renegade and hypocrite, Ibn Sabaa Yahoodi. Whosoever follows in his footsteps will be drowned in hypocrisy, and whosoever isolates himself from him and is pure in his talk regarding the Household of Nabi ﷺ and moderate (i.e. remains within the bounds of the Shari'ah), and has good thoughts and opinions of the Companions of Nabi ﷺ will be free and saved from hypocrisy.

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"The learned men of the first community and those who followed in their footsteps — the people of virtue, the narrators of the Hadith, the jurists and analysts -- they must only be spoken about in the best way 1 and anyone who says anything bad about them is not 2 on the right path. We do not prefer 3 any of the saintly men among the Ummat over any of the Ambiyaa."

"The learned men of the first community and those who followed in their footsteps — the people of virtue, the narrators of the Hadith, the jurists and analysts -- they must only be spoken about in the best way 1

1). This is in keeping with the advice of Nabi ﷺ: **"Honour my Companions, indeed they are the best among you..."** and as Nabi ﷺ said: "The stars are the custodians of the sky, if the stars vanish, then follow the sky in what it 'promises'. I am the custodian of my Companions, when I pass on, then follow my Companions in what they say, my Companions are the custodians of the Ummat, when my Companions pass on, then follow my Ummat in what it says." [Muslim]. It is for this reason that the Ahle Sunnah Wal Jamaa'ah say that ALL the Sahaabah are just and virtuous.

To love them is Deen and to detest and oppose them is Nifaaq. This is the path of the believers. After the era of the Sahaabah came the era of the Tabieen. It

is imperative for the Ummat to honour them after the Sahaabah, and also to honour the pious and uprighteous Ulama of this Ummat. This is so, because Nabi ﷺ has testified in favour of their excellence, after that of the Sahaabah, when he said: "The best of eras is my era, then the one after it and then the one after it." Also, our Nabi ﷺ lauded many praises upon the Ulama, when he said: "Indeed the Ulama are the heirs of the Ambiyaa." Also, he ﷺ made dua for the pious and reflecting persons of this Ummat, when he said; "Allaah has blessed that person who has heard my speech, and then memorised and protected it and then he conveyed it. Thus many a persons who have been conveyed my Message are more protective of it than the listener."

Hence, it is necessary for the Ummat to honour and respect them, and to speak glowingly about them and remember them with endearment.

and anyone who says anything bad about them is not 2 on the right path.

2). As Allaah Ta`ala says: " **Whoever opposes the Rasool after the guidance (the truth of Islaam) has become manifest** (clear) **to him and follows a path other than that of the Mu'mineen, We shall allow him to do that which he is doing and then enter him into Jahannam. It is the worst of abodes"** {Surah Nisaa, verse 115}. To follow a way other than the way of the believers like the way of Ibn Sabaa, and other such Munaafiqeen, etc. is not the way of the path of the true believers.

We do not prefer 3 any of the saintly men among the Ummat over any of the Ambiyaa."

3). Because indeed, Nubuwwat is the fountainhead of Wilaayat. A Wali is nurtured by a Nabi. Hence, he cannever become a Wali except by him following the way shown by the Nabi. It is not that a Nabi becomes a Nabi by following the way of a Wali, or that he is nurtured by a Wali. In an Ummat there are

thousands Auliyaa – do all of them follow the Nabi or does the Nabi follow the Auliyaa? The reality is that the one who is followed is better and more virtuous than his offshoots, that is those who follow him. Also, Nubuwwat is a gift and an appointment from Allaah Ta`ala. A Nabi is more knowledgeable since he has been bestowed with the Divine Message. Wilaayat is something which has to be earned, and the slave turns repentantly towards Allaah. Allaah guides whomsoever He Wills from those who turn to Him. To be chosen by Allaah is by far more virtuous and honourable than for the slave to turn to Allaah, hence a Nabi is more virtuous than a Wali. Also, Nubuwwat has been terminated, there is no more any Nabi to come after the Seal of Ambiyaa (sallallahu alaihi wasallam), whereas Wilaayat will remain until the Day of Qiyaamah. It is possible for thousands of Walis to come until Qiyaamah.

The chosen and special servants of Allaah are by far better than the ordinary ones, and not the other way around. Also, it is imperative for the entire Ummat to follow Nabi ﷺ, and none will be successful except if they follow him. A Wali is not like this, that he has to be followed and that success lies in following him. Hence, then one upon whom success is based by following him is better than the one who is unlike this. Also, a Nabi is sinless, before and after receiving the Nubuwwat, and a Wali in neither sinless before Wilaayat nor after. So how can a sinful person ever be better than a sinless one?

Also, the Sahaabah are revered owing to their being witnesses to the revelation of the Qur`aan and the effect and direct influence of Nabi ﷺ on their hearts and souls, and the Walis do not have this benefit that they can definitely have any effect on their companions, so how can they be better than the Nabi, when they do not have the same effect? Also, Wilaayat is attainable by the common believers

according to their piety and status, whereas Nubuwwat is limited to the very special servants of Allaah Ta`ala.

Hence, all believers are Auliyaa of Allaah in accordance to their piety and status, whereas all of them are not Nabis. All this is from the Nusoos of the Qur`aan and Sunnah. Hence the claim that Wilaayat is more virtuous than Nubuwwat has absolutely no basis and it contradicts the clear Nusoos.

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"Rather we say that any one 1 of the Ambiyaa is better than all the Auliyaa put together. We believe in what we know of Karaamat2 (the marvels of the Auliyaa) and in authentic stories about them from trustworthy sources."

"Rather we say that any one 1 of the Ambiyaa is better than all the Auliyaa put together.

1). As Nabi ﷺ said: **"I am the most honoured of all the former and latter (of creation)"**The Auliyaa are all either from amongst the former or latter, and our Nabi ﷺ is more honoured than all of them, in fact he is the most honoured from amongst all the Ambiyaa as well. The statement of the Author رحمه الله is that any one Nabi is better than all the Auliyaa put together. This is a clear truth and fact, and it is proven from the clear Nusoos.

We believe in what we know of Karaamat2 (the marvels of the Auliyaa) and in authentic stories about them from trustworthy sources."

2). Al-Karaamat is an extraordinary feat, just like how a Mu`jizah (miracle of a Prophet) is an extraordinary act. A Mu`jizah takes place at the hands of a Nabi whilst a Karaamat takes place at the hands of a Wali.

It is similar to a Mu`jizah in that it is an act which emanates from the acts of Allaah Ta`ala, and not from those of men. It is also not in the choice of the Wali to exhibit this act whenever he wishes, but

Allaah Ta`ala allows its exhibition at his hands in order to display his status and honour to the people. This is only done with the Will of Allaah Ta`ala and within the bounds set by Him. Thus, an extraordinary act, if it is done within the framework of the Deen, then it is termed a Karaamat, if not, then it is called 'Istidraaj' or 'Takhyeel'. It has no worth or value.

An extraordinary feat does not necessarily denote any acceptance or rejection from Allaah Ta`ala, because its execution does not even require Imaan. Actual acceptance in the Sight of Allaah Ta`ala is in Deen and remaining firm thereupon, not extraordinary feats. In summary, Karaamaat are from the effects of Mu`jizaat of the Ambiyaa. Just like how the knowledge of an Aalim is sourced from the knowledge of the Ambiyaa. Karaamaat are from the outer displays, which require no proofs. It is in reality an extraordinary feat, which has been established from the Qur`aan and Sunnah. The Muhadditheen have allocated a special chapter regarding Karaamaat, wherein the Karaamaat of the Sahaabah, Taabieen and other pious predecessors are mentioned. For example, like the statement of Hadhrat Umar ﷺ: **"O Saariya! The mountain!"** And the illuminating of the staff (stick) of Hadhrat Usaid Bin Huzair and Ubaad Bin Bishr (radhiallahu anhuma) on a dark night. Also, like the time when there was no Azaan given in Masjid-e-Nabawi (sallallahu alaihi wasallam) for three days and Hadhrat Saeed Bin Musaib (a Taabiee) رحمه الله heard a loud sound emanating from the grave of Nabi ﷺ, by which he recognised it to be the time for Salaat. Also, at the time when the conveyance of a freed slave of Nabi ﷺ got lost and he found a lion on the road, he said to the lion: **"O Abul Haarith (title given to a lion)! I am the freed slave of Nabi ﷺ, show me the way!"** The lion started walking alongside him and

guided him to the road. Examples such as these are plentiful and the authentic Kitaabs are replete with them. We should believe in them as true and accept them.

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"We believe in the Signs 1 of the Hour (Qiyaamah) such as the appearance 2 of the Dajjaal."

"We believe in the Signs 1 of the Hour (Qiyaamah)

1). Regarding this is the Hadith of Hadhrat Huzaifah Ibn Usaid ﷺ who reports that Nabi ﷺ said: **"It (the Day of Qiyaamah) will definitely not come until you see ten signs: Ad-Dughaan (the Smoke), Dajjaal, the Animal (from the ground), the rising of the sun from the west, the descension of Isaa Bin Maryam, the emergence of Yajooj and Majooj, and three eclipses, an eclipse in the east, an eclipse in the west and one in the land of Arabia, and the last of these is a fire which will emerge from Yemen and it will usher people to their mahshar (Plains of Resurrection)."**

such as the appearance 2 of the Dajjaal."

2). The Hadith of Hadhrat Ibn Umar ﷺ who said that Dajjaal was mentioned to Nabi ﷺ, and he said: **"Allaah is not unknown to you, indeed Allaah is not one-eyed. Verily Maseeh Dajjaal is one-eyed in his right eye. His one eye is like a protruding grape." [Muslim]. It is reported in one narration: "There was not any Nabi except that he warmed his nation about the one-eyed Dajjaal. Know! Indeed he is one-eyed and your Rabb is not one-eyed. It is written on his forehead kaaf, faa and raa."** This is explained in another narration to mean 'Kaafir'.

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"And the descent 1 of Isaa Ibn Maryam ﷺ, from the heaven and we believe in the emergence 2 of Yajooj and Majooj, and in the rising 3 of the sun

from where it sets (the west) and in the emergence 4 of the Beast from the earth. We do not accept 5 as true.."

"And the descent 1 of Isaa Ibn Maryam ﷺ, from the heaven

1). As Nabi ﷺ said: **"I take an oath in Him in Whose Hands lies my life! It is soon that Ibn Maryam will descend amongst you, as a just ruler. He will break the cross, kill the pig and establish Jizyah. Wealth will be so much in abundance, that none will be there to accept it. It will be a time when a Sajdah will be better than the whole world and whatever it contains."** Dajjaal is the Maseeh of deviation and Hadhrat Isaa Bin Maryam ﷺ will be the Maseeh of guidance. He will face and oppose Dajjaal and kill him Hadhrat Isaa ﷺ will descend from the heaven to Baitul Maqdis.

and we believe in the emergence 2 of Yajooj and Majooj,

2). As Allaah Ta`ala says: **"...until the time arrives** (just before the Day of Qiyaamah) **when Ya'jooj and Ma'jooj will be released** (from behind the wall that Dhul Qarnayn built) **and they will scurry down every hill"** (Surah Ambiyaa عليهم السلام, verse 96).

and in the rising 3 of the sun from where it sets (the west)

3). As Allaah Ta`ala says: **"The day when one of your Rabb's** (major) **signs** (of Qiyaamah) **will appear** (when the sun rises in the West)**, the Imaan of a person will not benefit him** (will not be accepted) **if he did not have Imaan previously** (before this sign) **or if he did not do any good** (act) **in his Imaan"** (Surah An'aam, verse 158). The reference of "one of your Rabb's Signs" is the rising of the sun from the west, as reported from Hadhrat Abu Hurairah ﷺ from Nabi ﷺ in Bukhaari.

and in the emergence[4] of the Beast from the earth.

4). As Allaah Ta`ala says: "**When the promise will be fulfilled to them** (mankind), **We shall bring for them a creature from the earth, which will speak to them** (on Allaah's behalf saying) "**People** (especially the Kuffaar) **are not convinced about Our Aayaat** (however, they will now be convinced when they see for themselves, but it is now too late)" (Surah Naml, verse 82). The description of this beast can be found in the Ahaadith.

We do not accept 5 as true.."

5). Because indeed all of this (fortune-telling etc.) are from conjecture and imagination. It is a trade amongst trades, which 'foretells' the unseen, and indeed the unseen is known ONLY to Allaah Ta`ala. The basis of accepting or rejecting it is to be found in the Qur`aan and Sunnah. If it conforms to the Qur`aan or Sunnah, then we will not reject it, and if it contradicts and does not conform to the Qur`aan and Sunnah, then we will fling it against the wall.

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"What soothsayers 1 and fortune-tellers say nor do we accept the claims of those who affirm anything which goes against the Qur`aan, the Sunnah and the consensus of the Muslim Ummat."

1). Owing to the Hadith of Nabi ﷺ: "**Whoever goes to a fortune-teller or soothsayer", it is reported in another narration "and he asks him and believes as true what he is told, indeed such a person (one who went to the fortune-teller) has committed kufr of that which has been revealed to Muhammad ﷺ."** In this (fortune-telling and soothsaying) is dubiousness, obscurity and confusion. If this is the condition of the one who asks, what can the condition be of the one who is asked.

The Sahabah ﷺ reported that sometimes the fortune-tellers used to say a thing which turned out to be true, so they reported this to Nabi ﷺ who commented that this portion is from the truth, which the jinns overhear (from the plannings of the angels) and they (jinns) convey this little bit to their friends (fortune-tellers and soothsayers), after mixing it with a hundred falsities. Hence it is established that the person is on baatil who covers the Haqq with falsehood. From this we ascertain that all such trade and practice which has to do with conjecture and imagination are from shaitaan. Whatever emanates from the imaginations are the fruits of the power of the naffs and not that of the power of Yaqeen (certainty and belief). For example are those who look at the stars and foretell (astrologers), etc. Similar are those who look at signs (stars and planets) and 'foretell' rain. The Qur`aan Majeed has refuted such acts;

"**When favourable conditions prevailed they** (failed to thank Allaah and) **said, "This is what we deserve." However, when adverse conditions afflicted them, they would attribute the misfortune to Moosa** ﷺ **and to those with him** (saying that it is because of their evil presence that these difficulties exist). **Behold! Their misfortune is with Allaah** (in Allaah's control), **but most of them do not know it** (they think that it is because of other reasons)" (Surah A'raaf, verse 131).

Allaah Ta`ala says: ***"O you who have Imaan! Indeed liquor*** (wine, beer and other intoxicants), ***gambling, idols and*** (distribution by) **arrows** (to determine fortune) **are filth** (vile acts) **from the acts of Shaytaan, so abstain from them so that you may be successful** (in both worlds)" (Surah Maa'idah, verse 90).

Allaah Ta`ala says from Hadhrat Ibraheem ﷺ: "**He glanced once at the stars (as they normally**

did).and then said, "I feel ill"(Surah Saaffaat, verses 88-89). Hadhrat Ibraheem ﷺ looked at the stars as a deception and ruse to his nation, so that they may believe that he understands the concept of star (foretelling). They used to believe that the stars move on their own. He refuted their belief by breaking the idols, thus proving that they are solid, concrete objects which have no sense, intellect or power. They were helpless since they had to be made by the hands of man. Hence, he said to them: **"Do you worship what you yourselves carve whereas Allaah has created you and what you do?"**(Surah Saaffaat, verses 95-96). In summary, the basis of this trade is not on certainty, in fact it is based on conjecture and assumptions.

The basis of our Deen is Yaqeen. Hence *"leave that in which you have doubt for that in which you have no doubt."* However regarding amulets (Taweez), there is no problem with it, as long as it does not constitute shirk. With regard to acquiring benefit or gaining a jinn, Allaah Ta'ala has criticised this in Surah Jinn, where He says: "***'Indeed** (adding to our practices of Shirk was that)* ***there were those from mankind who** (when they stopped over at a scary place during their travels, they would call out to the leaders of the Jinn at that place and implore them for protection from other Jinn, in doing so they)* ***used to seek protection from men** (leaders)* ***of the Jinn and** (thereby)* ***increased them** (the Jinn)* ***only in rebellion** (by making them feel that since others pleaded assistance from them, they were too great and powerful to submit to Allaah)*" (Surah Jinn, verse 6).

For mankind to take service and advantage of the jinn in fulfilling their needs and in their (jinn) informing them (men) regarding the things of the unseen, are among the acts of shirk. It is necessary to stop all this. Such things despoil the beliefs of

man. Such things lead to deviation and are the acts and ploys of shaitaan, the rejected one. It is imperative that a rightly guided Muslim avoid all such things.

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"We agree that holding together 1 is the true and right path."

1). As Allaah Ta`ala says: "**Hold fast to the rope of Allaah** (Islaam and particularly the Qur'aan as understood by the sayings of Rasulullaah ﷺ and the pious predecessors), **all of you together, and do not separate**" (Surah Aal Imraan, verse 103). And as Allaah Ta`ala says: . **Do not be like those** (Jews and Christians) **who separated** (into denominations because of their desires) **and disputed** (about the basics and secondary aspects of their religions) **after clear signs had come to them**" (Surah Aal Imraan, verse 105). As Nabi ﷺ said: "(Hold on fast) to the Jamaat." Allaah Ta`ala rebukes those who cause dissention and separation in the Deen, when He says: "**Indeed you** (O Muhammad ﷺ) **have nothing to do with those who caused divisions** (sects) **in their religion** (by accepting parts of it and rejecting parts) **and have split into groups**" (Surah An'aam, verse 159).

However, to have a difference of opinion before having any definite proof or before it becomes apparent, is not deviation or causing divisions. In fact it is a Mercy (Rah mat). Like the differences of the Aimmah-e-Mujtahiddeen in the rulings of Fiqh and the differences between the Muftis and Ulama in their various opinions which are based on firm and solid proofs of the Shari'ah, and upon which they share common principles and basis. All this is a Rahmat and excluded from rebuke and prohibition. Anything contrary to this is causing divisions and fitnah, which is prohibited, as Allaah Ta`ala says: "**those who disagree** (create differences) **about the Book are stubbornly opposed**" (Surah Baqara, verse 176).

And that separation is deviation 1 and torment 2. There is only one 3 Deen of Allaah in the heavens and on earth and that is the Deen of Islaam 4. Allaah says: 'Surely Deen in the Sight of Allaah is Islaam.' And He also says: 'I am pleased with Islaam as a Deen for you.'"

And that separation is deviation 1

1). It is due to this deviation that the Ummat falls into fitnah, rebelling against each other. The Ummat will be divided into 72 sects, of which all besides one will be in the Fire. As Allaah Ta`ala says: "**As for those who have crookedness in their hearts, they pursue** (try to interpret) **the 'Mutashaabihaat', thereby seeking to cause mischief** (causing doubts in the minds of the ignorant) **and seeking their interpretation. None knows their interpretation except Allaah**" {Surah Aal Imraan, verse 7}. As Allaah Ta`ala says: "**Because of the animosity between them, those to whom it** (the scripture) **was given differed concerning it** (concerning the Deen) **after clear proofs** (of Towheed) **had come to them**" {Surah Baqara, verse 213}. And this is rebelliousness and deviation.

and torment 2.

2). As Allaah Ta`ala says: "**Say, "He** (Allaah) **is Capable of sending to you a punishment from above** (such as a hurricane) **or from beneath your feet** (such as an earthquake), or (He is also Capable of) **mixing you into various groups and then letting you taste each others brutality** (when you fight each other in war)" {Surah An'aam, verse 65}.

There is only one 3 Deen of Allaah in the heavens and on earth and that is

3). Because the Owner of them two and the Ruler of them and the Creator of them is One. To Him belongs the Dominion of the heavens and the earth. He has no partner in His Territory and in His Deen. The Deen of Allaah Ta`ala is One in the heavens and the earth.

the Deen of Islaam 4. Allaah says: 'Surely Deen in the Sight of Allaah is Islaam.' And He also says: 'I am pleased with Islaam as a Deen for you.'"

4). That is, the Deen of obedience and submission. Thus every creation is to be submissive to Him in this Deen, both in its (Deen's) existence and according to its rules (Shari'ah). Regardless of whether it (the creation) is man, king, jinn, animal, plant or solid. As Allaah Ta`ala says: "**...all within the heavens and the earth willingly or unwillingly surrender to Him and to Him they will all be returned** (for reckoning on the Day of Qiyaamah)?" (Surah Aal Imraan, verse 83). Also, the Deen of Islaam consists generally of servant-hood. It is the only one in the heavens and the earth, as Allaah Ta`ala says:

"(On the Day of Qiyaamah) **Everything within the heavens and the earth shall come to Ar Rahmaan as slaves** (humbly and in submission)" (Surah Maryam, verse 93).

His Deen is Islaam, which is one in both the heavens and the earth. The inmates of the heavens are the angels, who are His slaves. They are subservient and obedient to His Commands. As Allaah Ta`ala says: "**They** (the angels) **are but honourable slaves** (of Allaah and one's children can obviously not be one's slaves). **They** (the angels) **do not speak before Him and duly carry out His orders** (in complete submission)" (Surah Ambiyaa عليهم السلام, verses 26-27).

However, as for the inhabitants of the earth, the most honoured amongst all of them are the humans. Amongst them are those who have Imaan, hence they are Muslims by choice, and there are others who have no Imaan, hence they are Muslims by existence, without any choice of theirs. That is they are subservient to the Will and System of Allaah Ta`ala. Also, all the Nabis and Rasools, from the time of Hadhrat Aadam and Nooh (alaihimus salaam)

until the time of the Guide of all Ambiyaa, Muhammad ﷺ, were all following the Deen of Islaam. This is proven from the Qur`aan Majeed. The Deen of their Ummats and nations must also necessarily have been Islaam, since they were subjected and followed the Ambiyaa of the time.
As Allaah Ta`ala says: **"Whoever seeks a Deen besides Islaam, it shall never be accepted from him and he will be among the losers in the Aakhirah"** (Surah Aal Imraan, verse 85). This statement and ruling is general and applies to all and sundry. There are no exceptions to it. The Deen for all Ummats and all nations in all the ages is Islaam. All those that are in this Ummat and those in the previous Ummats, lay claim to the fact that the Deen of Allaah is -- Islaam. Which is the only One in His heavens and earth.

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Islaam lies between going to excess 1."

1). As Allaah Ta`ala says, refuting excessiveness: " **O People of the Book! Do not commit excesses in your religion and speak only the truth about Allaah"** (Surah Nisaa, verse 171). As Allaah Ta`ala says: **"O you who have Imaan! Do not forbid** (declare as unlawful) **the pure things that Allaah has permitted** (made lawful) for you (by regarding something Halaal as Haraam) **and do not overstep** (do not exceed the limits of the Shari'ah). **Surely Allaah does not like those who overstep** (exceed limits)" (Surah Maa'idah, verse 87).
When Nabi ﷺ noticed that some of the Sahaabah were exceeding the limits in their striving in the Deen, by (some) not eating meat, not getting married, not sleeping at nights, not eating during the days, etc. he admonished them saying: **"What is wrong with that nation who say that one of them is like so and so, whereas I fast and I eat, I sleep and I stand up in Ibaadat, I eat meat, I marry women.**

Whoever turns away from my Sunnah is not from me."

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"And falling short 1, between Tashbeeh 2 (likening Allaah's Attributes to anything else), and Ta`teel 3 (denying Allaah's Attributes)."

"And falling short 1,

1). As Allaah Ta`ala says: **Destruction be for those performers of salaah** (those Muslims who ought to be performing salaah) **who neglect** (to perform) **their salaah those who** (when they do any good deed like performing salaah,) **are ostentatious** (do it to show off before others) **and who** (are so miserly that far from spending in charity and zakaah, they) **refuse** (to lend others) **even minor articles** (of common use that would cause them no loss)" {Surah Maa'oon, verse 4-7}.

As Allaah Ta`ala says: **Destruction be to the cheaters who, when they take measure from mankind** (when they are buying from others), **demand** (that their purchase be given to them) **in full.** (They ensure that the seller does not weigh or measure less than they are paying for.) (However,) **If they measure or weigh for people** (when they are the sellers), **they reduce** (the weight or measurement of the commodity so that the buyer gets less than he pays for) {Surah Mutaffifeen, verse 1-3}.

As Allaah Ta`ala says: **"Those who are miserly with what Allaah has given them from His bounty (especially miserly in spending for Jihaad) should never think that this (miserliness) is best for them. Indeed it is worse for them"** {Surah Aal Imraan, verse 180}. Hence, Islaam does not have excessiveness or falling short. In fact, it is a Deen of moderation, with no excessiveness on either side.

between Tashbeeh 2 (likening Allaah's Attributes to anything else), and

2). As Allaah Ta`ala says: "**There is nothing like Him** *(nothing can compare with His Being or His qualities)*(Surah Shura, verse 11). Allaah Ta`ala loves that He be described with that which He describes His Honourable Self, without any comparisons. It is not said that He Hears like we hear or He Sees like we see.

Ta`teel 3 (denying Allaah's Attributes)."

3). As Allaah Ta`ala says: **"And he is All-Hearing, All-Seeing."** Allaah Ta`ala loves that we not negate from Him anything by which He describes Himself with, or from anything that He was described with by the man who recognised Him the best from all other men ﷺ. Hence, His statement: **"There is nothing like Him,"** refutes any comparison to Him, and His statement: **"And He is All-Hearing, All Seeing,"** refutes any negation or denial of His Attributes.

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"Between fatalism 1 and refusing Decree 2 as proceeding from Allaah and between certainty 3 (without being conscious of Allaah's Reckoning) and despair 4 (of Allaah's Mercy). This 5 is our Deen and it is what we believe in, both inwardly 6 and outwardly."

"Between fatalism 1

1). As Allaah Ta`ala says: "**It** (every soul) **shall receive to its favour that (good acts) which it had earned and to its harm shall be what** (sins) **it had carried out**" {Surah Baqara, verse 286}. Hence, the servant is not forced in his actions, in fact, he earned it by virtue of **his own choice.**

and refusing Decree 2

2). As Allaah Ta`ala says: **"And Allaah has created you and whatever you do"** {Surah Saaffaat, verse 96}. Hence, the servant is himself a creation of Allaah Ta`ala and so are his actions. He is not the creator of himself or his actions. Qadr preceded the creation. The first Aayat is a refutation of the Jabariyyah and this one is a refutation against the Qadariyyah. Islaam is in-between the two (Jabr and

Qadr). Hence, the servant is helpless in his creation but has a choice in what he earns.

as proceeding from Allaah and between certainty 3 (without being conscious of Allaah's Reckoning) and

3). As Allaah Ta`ala says: "**Are they secure from Allaah's plan** (punishment)**? Only those at a loss feel secure from Allaah's plan**" (Surah A'raaf, verse 99).

This is a refutation of having only certainty or hope.

and despair 4 (of Allaah's Mercy).

4). As Allaah Ta`ala says: "**And do not become despondent of Allaah's mercy** (His mercy will ensure that you achieve your objective). **Indeed only the nation that commits kufr grows despondent** (loses hope) **of Allaah's mercy**" (Surah Yusuf, verse 87).

This is a refutation of having only despair and fear. Islaam is between hope and fear, and between certainty and despair. It is a religion of moderation and its Ummat are people of moderation. As Allaah Ta`ala says: "**Thus** (just as Allaah has guided the Muslims to the straight path) **We have made you** (the Ummah of Rasulullaah ﷺ) **such a group that is moderate in nature** (free from excesses and shortcomings) **so that you may be witnesses** (on the Day of Qiyaamah) **over people**" (Surah Baqara, verse 143).

This 5 is our Deen and it is what we believe in,

5). That is, whatever has passed from the beginning of this Kitaab upto now is the summary of our Deen and our beliefs, because all of it are from the Commands of the Qur`aan Majeed and the Sunnah. It has been transmitted to us from our Salf (pious predecessors) without any flaw or break in the transmission.

both inwardly 6 and outwardly."

6). That is overtly, secretly and openly, by way of testification of the tongue and actions of the rules of Shari'ah. Internally by testification of the heart and all beliefs.

"And we 1 renounce any connection, before Allaah, with anyone who goes against what we have said and made clear. We ask Allaah to make us firm in our belief and seal our lives with it and to protect us from variant ideas 2, scattering opinions and evil schools of view such as those of the Mushabbihah, the Mu`tazilah, the Jahmiyyah, the Jabariyyah and the Qadariyyah and others like them who go against the Sunnah and Jamaa`ah and have allied themselves with error."

"And we 1 renounce any connection, before Allaah, with anyone who goes against what we have said and made clear.

1). We go towards Allaah Ta`ala in a state of fear and hope. Having hope whilst fearing, but not in despair nor with certainty.

We ask Allaah to make us firm in our belief and seal our lives with it and to protect us from variant ideas 2, scattering opinions and evil schools of view such as those of the Mushabbihah, the Mu`tazilah, the Jahmiyyah, the Jabariyyah and the Qadariyyah and others like them who go against the Sunnah and Jamaa`ah and have allied themselves with error."

2). This is an indication to the variant sects and groups which have all sprung up from whims and spurious opinions. Those which originated from sick minds as compared to the clear and authentic narrations from Wahi. To prefer the ruling and conjectures of the intellect over what has been narrated and to change the principles of Shari'ah with the principles of intellect which are contrary to the principles of Shari'ah and the Deen and then to make these the proofs for the Shari'ah in place of the actual Shari'ah – all these are the desire and aims of the baatil and spurious sects; like the Mushabbihah, Mu`attalah, Mu`tazilah, Jahmiyyah, Jabariyyah, Qadariyyah and the multitudes of other deviant sects that have sprung up.

The Mushabbihah have compared the Creator to the creation. They have equated the Attributes of Allaah

Ta`ala to those of men, in so far as their condition and physical form, etc. this is like the Jews who claim that, Nauthubillaah, Allaah Ta`ala also gets sick like how humans get sick, and that the angels tend to Him, Nauthubillaah.

The Mu`tazilas have compared the creation to the Creator. They have attributed for the creation such attributes which are specific for the Creator. They have made the creation the creator of their actions. Like the Christians who have equated Hadhrat Isaa عليه السلام to his Rabb. They have made him a deity by making an analogy of the present upon the absent.

The Jahmiyyah have negated and denied the Attributes of Allaah and they believe in Ta`teel (denying Allaah Ta`ala's Attributes).

The Jabariyyah have made the servant a concrete senseless object, with no intellect. They claim that the servant has no choice in his actions. They are the opposite of the Qadariyyah. Some of them analyse the creation according to the Creator and some analyse the Creator according to the creation. Some of them compare the attributes and others the actions. Some of them have exceeded the bounds in negating Qadr (predestination), and others are the opposite of this. Thus all of them have strayed and deviated from the Straight Path due to their spurious and crooked opposition to the clear Nusoos and the narrations of the Salf. They have differed with the Ahle Sunnah Wal Jamaa`ah and have allied and aligned themselves with error and deviation. We ask Allaah Ta`ala to save us from such evils.

"We renounce 1 any connection with them and in our opinion they are in error and on the path of destruction. We ask Allaah to protect us from all falsehood and we ask His Grace and Favour to do all good, and to shower His Blessings upon our guide Muhammad ﷺ and upon his family and Companions. All Praise belongs to Allaah, the Rabb of the entire universe."

1). Following the Sunnah of the Ambiyaa (alaihimus salaam), in that indeed when they lost hope in the guidance of the deniers and Kaafireen and saw that they were bent on deviation, they would renounce themselves from them by making an announcement in front of them, as Allaah Ta`ala says to Nabi ﷺ: "**If they turn away** (from Imaan), **then without doubt Allaah is Aware of those who cause corruption** (and He shall punish them for their sins)" (Surah Aal Imraan, verse 63).

And Allaah Ta`ala says from Hadhrat Nooh ﷺ: "**If you turn away** (refuse to accept my message), **then** (remember that) **I have never asked any reward from you** (so you cannot claim that you have rejected my message because you were unable to give me what I had asked for). **My reward shall be from Allaah and I have been commanded to be from those who submit** (only to Him)" (Surah Yunus, verse 72).

And Allaah Ta`ala says regarding Hadhrat Ibraheem ﷺ: "(The time is well worth mentioning) When Ibraheem ﷺ said to his father and to his people, "I absolve myself of what (gods) you people worship except for the One Who has created me (Allaah). Undoubtedly, He shall guide me" (Surah Zukhruf, verse 26-27).
It is only with the Greatness and Sanctity of Allaah Rabbul Izzat that this commentary has been completed on the 6th Zil Hijjah 1390 A.H.

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